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C O N T E N T S

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The EXPOSITOR and HOMILETIC REVIEW

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methods of church work, practical theology, applied
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The EXPOSITOR and HOMILETIC REVIEW

The Minister's Journal of Parish Methods

THE BELMONT COVENANT SOLVES THE FINANCIAL PROBLEM

By CHARLES HADDON NABERS

TO THE pastor of a small Presbyterian church in Roanoke, Virginia, must be given the honor of bringing more of a solution to the financial problems of the churches in the South than they have been able to find within the past five years. The story is fascinating.

Let Rev. G. L. Whiteley, the winsome minister of the Belmont Presbyterian Church of Roanoke, tell the tale in his own way:

"In 1932-33, on account of lack of work on the part of the membership, my church found itself in a serious financial condition. Its active membership of 352 is made up of the great middle class of men and women with neither poverty nor wealth. In 1929 a new church was built at a cost of \$30,000, with a debt of \$15,000. In August 1933, there began to spread in the congregation a spirit of defeat. Some were saying, 'We cannot carry on, our debt is too heavy.' The pastor would not admit it could not be done until it was proven that it could not be done. One Sunday, he spoke of the destructive pessimism creeping into the church, and said, 'Before we say we cannot carry on, let's find out our ability.'

"To discover the financial strength of the congregation, the people were asked to designate on a slip of paper, unsigned, their weekly income. When these slips were collected, the figures showed that the average income of the families in the church was \$18.00. In the congregation, 137 people had definite incomes. When this number was carefully studied it was thought that 17 could not be depended on to do their part, leaving 120 de-

pendable members with a total weekly income of \$2,160. The question arose as to how much of this income the church had a right to expect. Of course, there was only one answer: the tithe, which was \$216.00 a week. Formerly the church had been receiving about fifty dollars a week, but the spirit of defeatism had cut this to less

than a half when the survey was made. The church had a debt of \$2,600, which it could not pay, and which it could not augment for nobody would loan the congregation any more money.

"If the 120 people with incomes would give a tenth to the church for a quarter, the deficit would be wiped out, and the expenses of running the church during this period would also be provided. The year 1933 could be ended with all bills paid. Calling the 27 officers together, this plan was presented. A heated debate followed. But all officers except two signed cards agreeing to tithe for fifteen weeks. One who did not sign was out of the city, and the other had no income. The congregation was then called upon by the pastor, and 118 of the wage-earners signed cards to bring their 'tithe' into the church. The period was September 17 through December 24. Formerly the offerings averaged \$50.00 a week, but when the new plan started,

the offering on September 17 was \$173.00, and on September 24, it was \$228.00. The largest offering was \$450.00. At the end of the fifteen weeks the people who had been saying, 'We cannot carry on,' had wiped out the deficit with all bills paid and had two cents in the bank to the credit. Not much, but enough when you have

My dear Friend Ramsey:

Rev. G. L. Whiteley of Roanoke, Virginia, originator of the Belmont Plan for Church Finance, told me last week when he was in our home for a night that he had received requests for information from all over the nation as a result of the little paragraph you used in the January Expositor and Homiletic Review. He was pleased to be able to give it to those who wrote.

Because so many of your readers are apparently interested in a movement which is revolutionizing the finances of many of our Southern churches, I am inclosing the article you find in this letter.

In First church, without coercion or undue pressure, we have 170 cards signed, representing 305 of our members. Our card is much simpler than the one used in Roanoke. I am inclosing both so that you can use them if you see fit to do so. In the two Sundays of January we have had the following results:

Offerings for these two Sundays in 1934	\$ 857.87
Offerings for these Sundays this year	1,359.00
Gain as result of tithing in two Sundays	501.13

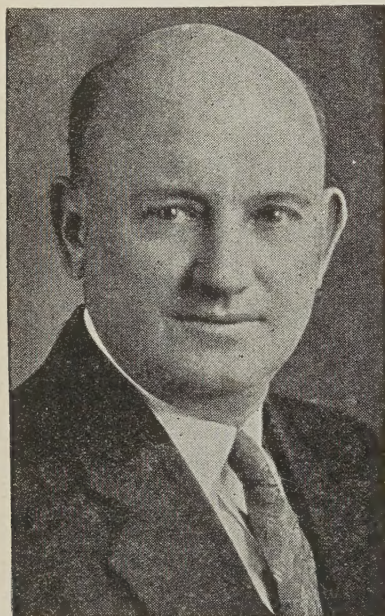
All best wishes to you and for your work. I am glad the pressure is easing up a bit, and I trust that it will ease up MUCH more.

Cordially yours,

CHARLES HADDON NABERS.

received more than the church needed."

The situation in the church at Roanoke was so similar to that in hundreds of other churches throughout the country that Mr. Whiteley was released from his congregation in order that he might tell to congregations financially burdened and spiritually depressed, the story of what people could do if they entered into this so-called Belmont Covenant Plan where the members of a congregation agree to bring a tithe



GEORGE L. WHITELEY

of their income to the church for a definite period.

In this case, the prophet was not without honor in his own home. Twelve churches of various denominations in and around Roanoke tried the plan with surprising results. The offerings of these churches during the thirteen weeks of its use jumped to more than \$17,000 over and above their usual offerings. So gigantic was the interest in the plan throughout the whole South that all pastors who had tried the plan were begged to visit other churches and give their testimony to its efficiency.

It has been accepted by every congregation where it has been presented by the pastor and officers after careful study. Of course, not all members of the congregation have signed covenants to give a tenth to the church for the definite period agreed upon, but in every congregation there have been secured many more men who have agreed to tithe than was ever the case before in the history of the congregation.

Results throughout the church indicate the splendid results secured in the small Belmont Presbyterian Church at Roanoke have been duplicated in churches of every size and character.

The First Presbyterian Church of Greensboro,

North Carolina, has a membership of about 2,000. The pastor of that congregation, Dr. Charles F. Myers, writes as follows as to his experiences with the Covenant:

"We got about 400 heads of families to agree to tithe for twelve weeks—that is, that they would actually tithe their income, giving directly through the church envelopes for that period of time. We got our officers to sign up first.

Results:

October	7	Tithe	\$2,215.00
October	14	Tithe	\$2,154.00
October	28	Tithe	\$1,274.00
November	4	Tithe	\$1,672.00
November	11	Tithe	\$1,780.00

"The reason the last three Sundays have not reached the \$2,000.00 mark is that we had on two separate Sundays a gift of \$500.00 by men who were not members of the church. We are trying this for twelve weeks, and we think we will have about \$25,000.00. This is just about ten times as much as we would have had.

"The greatest blessing comes not so much in getting the money, which we need, but in the good it has done our people to learn to tithe. And thereby hangs many an interesting tale of young people who were giving fifty cents a week and are now giving \$5.00 or \$10.00. It has been the biggest boost we have ever tried, and it's very simple to work. If you ask people to tithe for a whole year they are afraid to try it, but they will tackle it for a limited period."

In the Second Presbyterian Church of Memphis, the offering increased 50% during the thirteen weeks the Belmont Plan was operated. The Current Expense gifts through the regular envelopes amounted to \$6,587.10 and the amount additional which came through the Belmont tithing cards was \$3,362.21. Dr. Robert H. McCaslin, pastor of this church, writes, "Our people have taken to it in a very fine way. Many of them report rich experiences and increased delight in the plan."

The Westminster Presbyterian Church in Miami is having some unusual experiences with the Covenant. The pastor, Dr. James V. Johnson, is very enthusiastic in regard to its results. He says: "We are all very happy over the Covenant. Our offerings have increased 75%. We cleaned up all of our overdue debts. At the bottom of the report, the treasurer makes this notation: 'Outstanding bills, December 31, 1934, None.'"

"At the beginning a person wrote a note to the church signed with initials which are neither upon the church roll nor upon our visitor's book, and each Sunday since a plan envelope comes with \$10.00 banknote in it and the initials. Nothing else. Sunday, there was a white envelope in the plate with no name or means of identification whatever. Guess what was inside? Forty smackers!

"I got a letter this morning from a gentleman in Indianapolis who was here two weeks ago. He sent a draft for \$50.00 to be applied on the covenant. It is all very interesting. Very. You find that visitors and strangers get fired by the thing and will help. A number of visitors and strangers, whose imagination caught fire, signed the covenant. And is it a blessing? I'm telling

THE BELMONT COVENANT PLAN

Having taken Jesus Christ as my Lord and Saviour, I realize that by that decision I became His subject, and being His servant, I am to be faithful in service in every way I can. Therefore:

1. In gratitude to Him for what He has done for me in the past, and for what He has promised to do in the future; and
2. Feeling my dependence upon Him for the needs of body, mind, soul and family; and
3. Recognizing the many blessings that come to me in being a part of the congregation of the Church; and
4. Grateful for a beautiful church building He has enabled me to have; and
5. Feeling that I do not want others to carry their own part of the work and mine also; and
6. Since there is a crisis and an emergency in the financial needs of my church—

I join my fellow members in doing my part by giving one tenth of my income weekly for _____ weeks, beginning Sunday, _____, and ending Sunday, _____, inclusive. I feel that this is my part of the work and that in doing this I do my part.

I will attend Church each Sunday and bring my offering, unless providentially hindered, and if I do not get to Church to bring my offering, I expect a deacon to call at my home or place of business and receive it for my Church

Signature _____

Address _____

Date _____

FIRST PRESBYTERIAN CHURCH
GREENVILLE, SOUTH CAROLINA

THE BELMONT COVENANT PLAN

Trusting in God, and accepting his challenge (Malachi 3:10) I hereby pledge through my church one-tenth of my income for a period of thirteen weeks, January 1-March 31 1935, for the Lord's causes

Unless providentially hindered I will attend church each Sunday and bring my offering

Signed _____

Address _____

Date _____

you, it is! I hesitate to tell some of the tales that come to me from the saints of the experiences they are having."

The Westminster Church at Bluefields, West Virginia, was one of the city congregations which tried this plan soon after its inception at Roanoke. Of the success of it, the pastor, Dr. C. Groschen Gunn, says, "We received more money from our members than ever before, but the money received is the smallest part of the result. The influence of the campaign upon the deepening spiritual life of the congregation and the increased interest in the work of God at home and abroad was outstanding. What is more important, that interest and consecration has continued after the three months period came to an end."

The most remarkable evidence is furnished all over the southeast as to the wholehearted and almost unanimous way by which church officers, many of whom had not been giving systemically to the church, agreed to participate in the plan. In the First Presbyterian Church at Greenville, South Carolina, 37 out of the 40 officers enrolled as tithers.

In addition to the gifts which come into the church treasury from the tithe, many other things happen. On the Monday morning after the plan was presented in one of the larger churches, one of the members who had made no pledge whatever to the church for the past few years made a special trip to the pastor's study to inform the pastor that he was not tithing, and that he did not intend to tithe for three months or for any other period of time. "But," he concluded his visit, "I want to tell you that for the period in which you have this plan in operation I expect to put a five dollar bill in the

offering plate each Sunday morning." During the period he came to the church to do so, even on Sundays when every member of his family was in bed with the flu.

A member of the congregation, who neither gives nor attends, became interested in the Covenant and said that he would not tithe, but would help by giving \$50.00 to the church for the period.

One woman reported to the officers that she was unable to figure what her tithe would be, having no definite income, and could not therefore sign a card, but wanted to give \$25.00 to the treasurer, and she did so on the first Sunday of the period.

One of the tithing cards was dropped into the collection plate with a white typewritten slip of paper pasted over the entire pledge portion. Its message said. "In lieu of the pledge stipulations of this card, I am taking the liberty of making a straight additional donation of \$100.00, as per my check inclosed herewith." Clipped to the card was the check for this amount.

In the offering plate each Sunday morning the treasurer has discovered a neatly folded bill of a larger denomination than has ever been found in the loose offerings in the entire history of the congregation.

Mr. Whiteley is sure that the success of the plan depends upon prayer, upon the thorough working of it by those in charge, upon a definite goal before the congregation which tries it, and upon constant publicity in the congregation and in the community before and while it is being operated. Hundreds of congregations of all denominations are today receiving benefit from its adoption.

My Master and I

I had walked life's path with an easy tread,
Had followed where comfort and pleasure led;
And then by chance in a quiet place—
I met my Master face to face.

With station and rank and wealth for goal;
Much thought for body but none for soul,
I had entered to win this life's mad race—
When I met my Master face to face.

I had built my castles, reared them high
Till their towers had pierced the blue of the sky;

I had sworn to rule with an iron mace—
When I met my Master face to face.

I met Him and knew Him, and blushed to see
That His eyes, full of sorrow, were fixed on me;

And I faltered, and fell at His feet that day
While my castles vanished and melted away.

Melted and vanished; and in their place
I saw naught else but my Master's face;
And I cried aloud: "Oh, make me meek
To follow the marks of Thy wounded feet."

My thought is now for the souls of men.
I have lost my life to find it again.
Ever since alone in that holy place
My Master and I stood face to face.

Anonymous.

SOURCES OF STANLEY JONES' POWER

By GEORGE T. WOOD

The president of the Metropolitan Baptist Ministers' Conference, New York, analyzes the genius of a famous friend.

THE highest achievement in creative thought and action is reached only when there is unity of personality. The reason this is so rarely attained by the preacher is that the fashioning of his preacher-personality must commence in the plastic years of childhood, and yet at that time his only possible religious experience must be an emotional one. Now, if he is favored with that intellectual development so necessary to true greatness, he easily allows this later development to become central, with the early emotional and spiritual experience adjusting itself as best it can. That is what dislocates the personality and spoils its unity.

In spite of all the thrusts from his later intellectual growth, Stanley Jones has retained the primacy and centrality of his early emotional experience; so he has retained his unity of personality, and achieved true greatness. The story of his conversion and subsequent full consecration—under the ministry of a Tennessee evangelist—and how later under this same man's influence he went to college in Kentucky and thence to the mission field, reveals an old-time, thorough-going religious background such as has produced the ministers who take their task most seriously.

It is apparently because he pivots his present interpretation of religion and life on his early experience, with an intellectual outlook that scans the whole horizon, that his approach to his audiences is the antithesis of dogmatism. In his addresses and conferences he retains the primacy of the spiritual by keeping that as his goal, and making his approach by intellectual and humanitarian considerations. In giving a series of lectures leading to evangelism at Azamgarh, he began with a lecture on "Conversion, Horizontal and Vertical." In an address on "A Missionary Looks at the Critics" before the Foreign Missions Conference at Detroit he said:

"Professor Otto, author of that remarkable book, *The Idea of the Holy*, went out to India with the concept that Christianity is only the elongation of other faiths. At Jerusalem, when we were discussing Hinduism, he said: 'As I went to India, I had the idea that Christianity was only more advanced than other religions. I have come back with the conviction that there is such a difference in degree that it amounts to a difference in kind.'"

II

Note the high intellectual level of Jones's argument. This level was finely exemplified recently when he was addressing several hundred ministers in the Riverside Church, New York. He asked for questions. A number were put to him, all indicating confidence in his thoughtful approach. With gingerliness a question was put on the Layman's Report on Missions. Would he touch it? To do so would be almost like discussing a Pope's encyclical in St. Peter's. He not

only discussed it, he did so at considerable length, and was quite critical. But his approach was a chain of such cogent reasoning that he appeared to carry everyone with him. Whenever he speaks it is at once realized that he has breadth of thought, depth of feeling, and height of idealism.

His success in evangelistic gatherings in various countries throughout the world indicates that, even in the purposiveness and pointedness of such occasions, his breath of approach wins its way. In one address he sums up the distinctive aims of eight or nine different systems of thought. For example, "Hinduism says, Be separated, merge thyself; Buddhism says, Be disillusioned, annihilate thyself; Islam says, Be submissive, bend thyself"; then he closes with, "Christianity says, Be Christlike, give thyself." He always recognizes whatever values a system of thought has, then in clear pointed fashion indicates the superiority of Christianity.

Apparently the reason he is able to do this is that he has the element of certainty and finality: Jesus Christ as Saviour and Lord. For the rest of life and thought he is open to receive from any quarter. In stating his reasons for returning to India he gives three which indicate the centrality of Christ in his thinking. He says: "Christianity is the only movement that presents a Person who stands unmodified amid the clamor for reform. Christianity is the only movement that presents and embodies a Person who is inescapable in human living; and Christianity is the only movement that presents a Person who seems capable of becoming the center of a world brotherhood. This absolute certainty, highest reality, and utmost finality, which he finds in Christ, is the predominant impression he creates in all his deliverances, whether it be in the pulpit, in the press, or in private intercourse.

I believe that it is because of this central certainty that, while he retains a strong flavor of his original conservatism, in his attitude to unbelievers he exhibits the intellectual detachment and judicious balance of the true Liberal. I could see in the story he unfolded to me of his round table conferences with people of every shade of opinion in India. He told me of how he opened these conferences by inviting the utmost frankness on the part of Hindus, Moslems, and every other shade of belief and unbelief in India—and of how he received what he asked for. Only a previous realization of his judicious fairness and intellectual (if not spiritual) detachment could educe this frankness. The questions asked him by ministers in conferences in our own country would never be possible were this attitude of his not known and appreciated.

III

But as soon as one has got accustomed to his intellectual breadth, one is astounded by his

telling of some experience that reminds me of the other-worldliness of the early mystics or of the ecstatic faith of a faith-healing cult or of his confidence in a direct superintending Providence that harks back to a pre-scientific age. In an after-dinner address to a crowd of several hundred young people I heard him tell of his daughter being healed of tuberculosis in answer to his own prayer. If any ordinary individual had allowed himself to get so far away from the orthodox after-dinner style before a group of sophisticated youngsters in New York he would have been looked upon as an extremist whose religious sanity had better be inquired into. One might doubt the fact of which he had told, but one could not doubt his belief in the fact.

On the same occasion he told why he was able to carry through an immense program of speaking engagements that would seem impossible to an ordinary man, and much more so to one with such a highly sensitive nervous organism as he must possess. Were we told of physical culture exercises, etc., such as would be deemed wise and proper before a group of young people? Indeed not; he told us of how he came to rely on spiritual Sources for such endurance. His whole life is of such a piece, and his personality so handsomely unified that we had no escape from accepting his statements at face value. "Speaking in five cities during eight days, from three to six hours a day, he displayed his marvelous endurance. No man could doubt Dr. Jones was graciously and more than humanly sustained."

IV

Yet it must not be imagined that there is any of the aloofness either of the philosopher, the pietist or the hermit in Dr. Jones. He is as human as the true pastor with the well-tuned shepherd heart. While it appears inevitable that a part at least of the reason for his elevation of thought, sublimity of insight, and a certain poetic touch is due to much time spent in seclusion; yet those same qualities keep so near the human level that he must have gained much from his sympathetic ability to rub shoulder to shoulder and heart to heart with his fellows. On one occasion I had arranged to take lunch with him. It was raining in torrents. So we had to dive into the nearest eating place that offered itself, and this happened to be a crowded Jewish establishment. Did his personality suffer by the unusual conditions? Not in the least. The rush through the rain, the undignified jostling among the crowded tables, the necessity of raising his voice almost to a shout in order to gain the mastery of competing sounds—these things brought out just the humanity, the wit, the turns of phrase that I wished to see. I suppose it was this human quality that made it possible for one girl whom Dr. Jones referred to—with an apology—as a "flapper") to say to him, on another occasion, "Gee, you walked all over my needs this morning. You got hold of me, boy."

V

Recently I heard him speak for about an hour; to say he carried the audience with him is to

put it mildly. It was a masterly address. It consisted of the two controlling passions of Dr. Jones's life: missions and evangelism. It expressed the aggressive rather than the cultural phases of Christianity. Is it because he has captured these two aggressive features of our religion that he captures the minds and hearts of hearers everywhere? That the Church must be aggressive—even to survive—goes without saying. Stanley Jones gives to the Church the key for her message today.

VI

He has one outstanding characteristic which is self-evident to everyone, and is doubtless the mainspring of everything we have thus far said: His heart is pure. The following shows that this purity is not of recent origin:

"When I was deciding the matter of my life work after college graduation, I received a letter from a college president saying, 'It is the will of the faculty, the will of the student body, the will of the townspeople, and I believe the will of God that you should come and teach here in the college.' Another friend wrote saying that it was the will of God that I should go into the work of evangelism in the United States. The Mission Board wrote saying that it was their will to send me to India. Here was a traffic jam of wills! I took the Mission Board letter into my room, spread it out before God, and said, 'My life is not my own. It is thine. Tell me what I must do.' And very very clearly that Inner Voice said, 'It is India.' I arose assured and wrote the board that I was ready to go."

When Dr. Jones asked Gandhi for a message to the American people, Gandhi replied, "I cannot tell you a message, it must be lived out." That is precisely what Stanley Jones does and why he is so convincing. What is more convincing of his simple purity than his account of how he asked God to give him a message for the great little man called Gandhi, and how God gave it to him. Other people might or might not doubt the supernatural origin of the message, but Stanley Jones certainly did not. I understand that he receives only his regular salary of \$1500 a year and gives all the money that comes to him in addition to this (and it is no small amount) to his missionary work. What could be more significant of him than the title of his monthly paper, published in India, *The Fellowship of the Friends of Jesus*—in brief, *The Fellowship*. Such a title suggests freedom from dogmatic shackles, freedom from mercenary motivation, freedom from ecclesiastical homage. Blessed are the pure in heart, for they shall see God. How apt these words are as applied to Stanley Jones!

There is one quality that distinguishes the preacher from all other public speakers: a certain lyrical tone, either in his thought or speech, or both. Dr. Jones undoubtedly has this quality in his thought, though in his speech it is interfered with somewhat by a certain staccato utterance of his short sentences. But the lyrical quality is most certainly there, in spite of this limitation developed by much intimate intercourse with individuals. The lilt of the song is in all his thought, and his moods are aeolian in

their susceptibility to the breeze from the Divine. How does he come to possess this quality? In his thought it is due to the idealism of Jesus; in his poetic touch it is due to his sensibility to

the world in which he lives; and in his mystical insights it is due to the deep spiritual culture of his early days matured in the company of the sages of India.

A TRANSITION IN CHRISTIAN THINKING

By STEPHEN GILL SPOTTSWOOD

TWENTY years ago the method of the critical analysis of the Bible and the body of Christian data had been well ushered in and seated in the temple of Christian thinking. For nearly a century honest minds had pioneered the motive and technique of critical analysis. The fruit of this pioneering was clearly discernible in the gradual enlistment in the army of the scientific method until many of the "most orthodox" of churchmen of that day were making the new approach to religion.

While the method of critical analysis produced preachers who all but forsook the tenets of the church and many pulpits, once the citadels of conservatism, fairly shouted the most liberal ideas of Christian thinking, for the most part, the scholarly treatment of the heritages of the church gave new and helpful meaning to the changing social order of pre-war days. Churchmen who had been sensing a lack of security, aside from their personal faith, in meeting the arguments of the more liberal-minded theologians, now had a definite scientific background which threw light and utility upon the Holy Scriptures. The findings of archaeologists, linguists and delvers into contemporary Biblical literature and history could not be usurped any longer by ultra liberals who denounced historic Christian theology. Evangelical and conservative Christianity stood at the same cross-roads as the liberal churchmen and still chose the Scriptural way to everlasting life.

Hastened by the war and accentuated by the psychological perplexities of that period, the method of critical analysis soon pushed Christian thinking in the direction of a mechanistic humanism. The mechanistic lever found many and varied uses. By some it was dressed up in Evangelical clothes and became a seemingly successful subsequent to the method of critical analysis. With others, it took the place of all orthodoxy, conservative or liberal, and gave a most satisfying approach to Christian philosophy, more satisfying than had been previously offered to scholars of the church.

A natural result of mechanistic humanism, with its cleverly developed graduation of all things relating to mankind, even to the field of religion, where mathematical precision and circumscribed law determined the peculiarities of revealed religion, was the relegation of the mystical. The significant part that mysticism had played in the drama of religion was discarded backstage and the scientific deductions of the cinematograph were substituted. There seemed to be no longer a need for the beauty and senti-

ment of the mystic. Here was a realm too close to imagination to satisfy the mechanistic list of the religious thinker a decade ago. Mysticism had always been a personal utility. Most of the mystics had been in great spiritual need, or the people to whom they prophesied had been on the border of spiritual and economic backsliding. Ten years ago, save for the irreducible minimum of the underprivileged, the people of this country were comparatively secure with an economic theology that permitted the shrewd to become rich and the everyday man to pile up security, however hypothecated it may have been. Mystical utterances, such as, "God will provide" and "I have never seen the righteous forsaken and his seed begging bread," were all but abandoned because there was, seemingly, scarcely any need for personal dependence upon that mystical quality (and quantity)—THE PROVIDENCE OF GOD. The economic miracles of yesterday were supplanted by the modern financial stratagems of wise investments, selling when prices rise, pooling money, high-pressure salesmanship and a score of other methods that became the creeds and doctrines of an economic theology by which many a man seriously developed his religion in the realm of mechanistic humanism. Indeed, Jesus was offered as a high-grade business executive and Wall Street supplanted Jerusalem as the mecca for the followers of the Nazarene.

A negligible faith followed. It had its premise in scientific formulae. Its limitations were marked by that which could be proven with mathematical precision and the laboratory method. Of course, churchmen must have faith because this was one of the cardinal words in the ecclesiastical vocabulary. But faith had lost its essentiality and law and psychological processes were far more fundamental in the thinking of the church a decade ago. Indeed, the new psychology had minimized such teachings of the church as sin and righteousness to a prescribed state of mind. Sin was reduced to an obsession and righteousness was demonstrated as purely relative. Had the tide of measured scientific thinking continued there is no telling where it ebb would have gone. Timid souls were left stranded in the abandonment of old beliefs and more venturesome spirits were desperate in the mud-flats—far from the fast disappearing waters of their negligible faith.

Christian thinking today has undergone tremendous transition. The years of depression have changed the outlook. Social doctrines, held as economic heresy a decade ago, are admitted

y conservative thinkers today and largely adopted by the governments as policies to insure the perpetuity of their respective commonwealths. Always moving along the border of the economic wave, the church has found itself in a peculiarly challenging position. It has at once sensed its commission to spread hope, create morale and relieve want in exceedingly difficult times and, concurrently, has had to face the hard facts of a seriously curtailed income, depleted staffs and mounting financial obligations. In such a perplexity, the leaders of the church have been compelled to draw heavily upon their accumulated resources and the findings of recent years in the realm of demonstrable spiritual analysis have not been sufficient for the present exigency. Hence, Christian thinkers have drawn in the inexhaustible store of truth that has survived the years of purely scientific theology and today in the sermons and addresses of churchmen there is a new note of mysticism that clearly shows a transition in Christian thinking.

This writer has had personal contacts with scores of preachers whose sermons ten years ago still but ruled out the mystical. Now these same scholars of the pulpit are definitely preaching the eminence of the God who notes the fall of a sparrow. Recently in a meeting of clergymen in which "Dynamic Religious Experiences" was the theme, a number of preachers told of the personal Providence of God in supplying their needs in mystical ways despite curtailed salary schedules and irregular salary checks. Ten years

ago most of these preachers would have scoffed at the idea of relying upon a mystical Providence to pay insurance premiums and their children's college tuition. Some of these preachers depended upon parish investments and the subscriptions of 1928-29 prosperity-wave members to finance their programs. Today, these men are carrying on much the same work (and with greatly decreased staffs) largely on faith!

A young preacher proudly displayed a six dollars salary check the other day—from a church that paid him ten times that amount weekly three years ago—and stated with confidence that God would multiply the money to supply the needs of his household.

The resort to the mystical is not universal nor is it the sole recoupment of the church in days of depression but it indicates a reversion to active, practical, germane faith. It signifies that Christian scholars are keenly conscious of the fact that the old, elemental faith, exemplified by the Hebrew prophets and tersely indorsed by Jesus, has its place in Christian thinking along with the more scientific trend of our thinking a few years ago. This transition in Christian thinking is merely the re-germination of faith. Perhaps faith will find a more secure place in the scholarship of the church because of today's practical appreciation of mysticism and the faith of Jesus' parable: "As a grain of mustard seed," may be given standing in the scientific formulae of demonstrable religious experience.

IF I WERE A PREACHER

By A. H. C. MORSE

—Which I am. I'm not only a preacher, but a preacher of much experience; by which I mean, I've been a preacher for years. I know the preacher's job, both inside and out; by which I mean I know it both by experience and observation. I'm venturing therefore to say what I'd do, if I had it all to do over again.

Well, I'd do it! That is I'd go into the ministry just as I did; only more eagerly, and if possible at a younger age. No profession offers to me so many inducements as the ministry. If a preacher has studious tastes, he can indulge them to the full. His time is his own; for though he may be the servant of his church, his church is not his boss. His friends are all his before even he meets them, and are awaiting him upon his arrival to take up his work. Everyone is his friend. Everyone takes him at his best. Every home is open to him. Moreover his Calling prompts him to think constantly on good things, and his duty requires him to impart such of these as he can to others. And one day in the week is set apart for him to gather such people as he can to hear him. For these reasons he has an advantage over every other man in the place.

Having said all this, I hasten to add that if

I had it all to do over again, I'd endeavor to do it better.

I'd make more of my Bible. I'd make it the *great book of my study*, and the *great book of my preaching*. I'd master it; so far as that is possible. By preaching it, I'd be saved from the temptation to preach Literature, or Science, or Politics or Technocracy! I'd study the Bible more than I'd study what men say of the Bible. I'd begin early in my ministry to make myself familiar with it, both in general and in particular. And I'd be ashamed if I didn't know it as well as the doctor knows his *Materia Medica*; or the lawyer, the decisions of the courts; or the teacher, the alphabet! I'd do this for four reasons: It's the creditable thing to do; the fascinating thing to do; the effective thing to do, and it is what people have a right to expect me to do. I shouldn't pick out the easy parts, simply because they are easy; but I'd study the the hard parts till they also became easy. It is good mental exercise. Moreover, the likelihood is they are most important. I shouldn't go to the Bible with my ideas; but to get ideas. I'd go to the Bible, like I go to the bank—to get something with which I could afterward get anything.

If I were preparing, once more, to enter the ministry, so far as I could I'd cultivate three things: I'd learn to sing. I know I could learn, because any one who can speak can also sing, if he'll try; or at least if he will learn. I'd not only learn to sing, but I'd learn to lead singing. And I'd hope my parents would have taken such pains with me, when I was a lad, that I'd already be able to play some musical instrument, preferably the piano. I'd master the art of expression, so that people could understand when I spoke. For that reason I'd have regard to my voice, and my style of expression; and be so simple that a child could understand. It is my conviction that a preacher who cannot be understood by a child, doesn't really understand, himself.

Having entered the ministry, I'd never preach my doubts; nor even mention them. That doesn't mean I'd refuse to read widely; for I should. I'd read everything. That would be in my study. I wouldn't bring anything half-baked into the pulpit. If my reading had in any way upset me, on any subject I'd never mention that subject in my pulpit until I had recovered my balance, on one side or the other. Then if it were important for the people to know, I'd preach it in earnest: if not, I'd forget it. The people do not have to know all that the preacher knows. They need only to know what is important. Consequently, I shouldn't be drawn off into the question of the two Isaiahs; nor into the composite make-up of the Books of Samuel and Chronicles; nor into the authorship of the Pentateuch; nor into numerous things of like nature. If I had in my congregation, students who wanted to ask questions about these things, I'd permit it, and endeavor to answer them. But I shouldn't waste the time, nor punish the patience, of the people by preaching about them. They aren't the Gospel any way.

If I were a preacher, I'd determine to preach as though I meant it. People yield their hearts to preachers who are in earnest. By this, I do not mean to preachers who saw the air, or shout, or pound the pulpit, or froth at the mouth; or worse still, wave their handkerchiefs and speak in sepulchral tones. I mean to those who apparently believe what they preach, and are naturally in earnest. If the Spirit of the Lord fills a man with a worthwhile truth, that man will be naturally on fire. His face will show it, and his voice, and his sermon: whether that sermon be written and read, or memorized and supported with an enabling note, or be spoken *ex tempore*—after great preparation!

If I were a preacher, I'd try to read the Bible better than it is commonly read in the pulpit. I'd try to make it a present-day translation, but by mastering the standard translations. For this reason I'd memorize large portions of the Bible, so I could read it as naturally as any one can read the Lord's Prayer. It is fine mental exercise. Moreover, it would enable me to get the Bible into the heads of the people, without having at the same time to get my own head into the Bible! The people will look at the preacher who looks at them. He'll have their attention from the first, and he'll be more likely to retain it through his sermon. I'd soak myself in the

actual language of the Bible, because it is the best language to be found.

I'd write my sermons; and that for three reasons: It would enrich my vocabulary, and improve my style, and save time—I mean, of the people! When a man writes what he means to say, he'll know when he is through, and stop. Otherwise he is likely to go on, and so wear out the people that they'll propose engaging the next preacher for half-time! I shouldn't read my sermons; and if possible I'd escape even the use of a note. It can be done.

If I were a preacher, I'd be a pastor: by which I mean, I'd consider preaching but half my job; and not the more important half at that. I'd drop into people's homes unexpectedly; but not simply in a casual way. I'd go there as a pastor. I'd go into their homes, just as I go into my own home; and be just as natural. If I couldn't get in at the front door, I'd go around to the back door, and so lead my people to think I was interested in them; that their cares were my cares, and then they might come to think my cares were also theirs. I'd be one of the family: so they needn't withhold anything from me, either of joy or sorrow, or sin.

I shouldn't have any favorites. There might be people who'd be more congenial than others, and whom I'd more enjoy. But they wouldn't be favorites. I'd call on all alike; and I'd do this not so much for what I might get in return, but for what I might be able to give. That would determine the length of my call. Some people can make a longer call by simply nodding to one on the street, than others can make in one hour's visit. They speak to their friends as skippers hail a passing ship. They are cheerful and helpful. If one gets that, what does he care whether it be in his parlor, or on Broadway? It is not a question as to how long it takes, but how long it lasts.

I'd call on my people as pastor. That doesn't mean I'd always talk religion; nor always assemble the frightened family, and catechize them on their spiritual state, and end by reading the Bible, and prayer. Nevertheless, I shouldn't regard I had a made a pastoral call. I simply talked of their health, and inquired how the children were getting along at school and chucked the baby under the chin! I'd come to the point. Nowhere can a preacher help his people quite so much, as in respect of sin and temptation and prayer and giving and forgiving; and of Bible reading, and doubts and dreams. And a wise pastor can so direct the conversation, that one or more of these topics will naturally come into view. And when the preacher is gone, the people will feel they have had a different sort of call.

If I were a preacher, I'd magnify the home. I'd make a note of all weddings and births and funerals, and casually drop in on those anniversaries; or at least send a suitable card. People love anniversaries, and love people who remember them.

I'd call on business men sometimes in their offices; taking pains always to be brief, and remembering the motto that hangs in some offices: IF YOU HAVE A HALF HOUR TO SPEND, DON'T SPEND IT WITH A MAN WHO

"ASN'T. I'd never look for a formal return of my call; but I should expect that if my call had been well made, I'd see those men in my congregation next Sunday.

If I were a preacher I shouldn't attempt to run my church. I'm sure preachers never should run their churches. The preacher who runs his church, is likely to run it into the ground; or ruin it, and at the same time ruin both his usefulness and his religion. I have in mind some preachers. What they say *goes*, or they go; and it is commonly *they*. They are preachers of zeal and impatience. They love their churches, but only in their way. They are so strong, they weaken their people; and do things so admirably, that their people do nothing. If I were a preacher, I'd be a minister; and remember that the word minister means servant; and especially that head minister does not mean head boss. I'd try to be a leader; and as such I'd try to be patient. I'd remember that, though the course I propose may be perfectly plain to me, because I've thought upon it, it may not be so plain to others yet. And until I can get the idea over to them, I must not be impatient with their inaction.

If I were a preacher I shouldn't run the finances of the church. I shouldn't even try to do it, either by pulpit appeal, or by domineering subscription lists, or by denominational comparisons, or by any other sort of ecclesiastical hold-up. I'd try to lead the people into the spirit of sacrifice; and I'd do this by personal sacrifice. I'd try to inspire zeal, by personal zeal. I wouldn't try to run the church officers, either by disregarding them, or by overruling them or by erasing them. I'd try to lead them by getting them to work. In this way I'd know they'd be of more worth to me than a large staff of paid assistant pastors.

I shouldn't run the Sunday-School, nor the Ladies' Aid, nor the Young People's Societies.

I shouldn't even run the Sunday services by holding up my own notions of these things, and then hauling the people up to them by the ears. And I shouldn't run the prayer service by scolding the faithful few because the others were not there. I'd know that in the last analysis, the interest of the people in these things is up to me; and if I failed to interest them I'd search for the cause in myself.

Suppose the people don't want to be led? that they won't be led? that they want to lead, themselves? I'd egg them on! It is a poor church that has but one leader, even though he be the pastor. One of the first duties of a pastor is to produce leaders. Therefore, let him rejoice when he sees one trying to emerge. Suppose one tries to lead in the wrong direction? Well, I'd make sure in the first place, that it is wrong; it may be simply new. Then if I became convinced it was wrong, I'd walk straight up to it, and whirl it about! One cannot serve a church better than by preventing wrong leadership. But I'd do even this, as a servant and not as a boss. Run a church, and it will run away from you. Serve it, and it will follow anywhere.

If I were a preacher I shouldn't be afraid of failure. I know some preachers fail; but so do some lawyers and some doctors and some grocers, and some bankers. The proportion in the ministry is not greater than in other professions; not even so great. It only seems greater, because preachers are more noticeable. The preacher's life is a public life. Every one sees him. Other things being equal, the man who'd fail in the ministry would fail any where. There's no alibi in that direction.

In conclusion, therefore I append four simple counsels for preachers:

Do not fear the face of man.

Work hard.

Love your people.

Trust the Lord.

LITTLE VISITS TO THE HOMES OF JESUS

By JOHN ANDREW HOLMES

IV. Bethany: Where He Was Always Welcome

Less than two miles east of Jerusalem, on the south slope of a hill which goes by the name of the Mount of Olives, the modern traveller comes to a dilapidated village of perhaps two score stone houses. This place is called El-Azeriyeh, which means the village of Lazarus, long ago known as Bethany, a name signifying the place of poverty, or perhaps the place of dates. No longer are there any date palms to justify the latter appellation, but there is as much poverty as ordinarily is accommodated by a large city.

For the purpose of securing such "baksheesh," each of the ruins of the town is falsely represented as having had to do with the life of Jesus. No one can escape the swarm of insectivorous Mohammedan Arab boys who insist on

showing these fraudulent places. "Baksheesh, Meester—a leetle geeft! Show you tomb of Lazarus! Baksheesh! Baksheesh!" When I can bear this begging no longer, I exclaim: "Not tomb of Lazarus, but tomb of Baksheesh! Show me tomb of Baksheesh!" And one lad replies, with a broad grin, "Old Baksheesh, he never die!"

Doubtless two thousand years ago Bethany was attractive. Among its trees were the myrtle and the pine. From its palms, which strikingly contrasted with its pine trees, many took branches to strew in the way of the Son of David. In a literal sense, Bethany contained no home of Jesus. But if the house of his parents was in Nazareth and "his own house" was

in Capernaum, there was also a dwelling of his in Bethany. To this house he held an unclouded title—the title of mutual affection between him and those who dwelt in it. Above all the homes in Palestine, here was the one where friends always welcomed him.

Of the five spots which may be called his homes, this one in Bethany was the only one which held no tragic meaning for him. From two of his home towns he barely escaped with his life and upon two others he pronounced woes because they had rejected him, but in Bethany he always found solace and peace. It is distinctly stated in the record that Jesus loved each of the occupants of this home—Martha who doubtless was the eldest, her sister Mary and their younger brother Lazarus—and even were this not expressly stated, it is abundantly evident from the scripture. For no other family did he show such fondness.

How was it that he became so close a friend to each of these young people in a town so far from home? It is possible to make a good guess. According to the Jewish law, it would have been his duty three times a year to attend a feast in Jerusalem. That city evidently was a small one, yet between two and three million people are said to have gathered there for a single feast. It was much as if the entire American people should congregate the same week in one of our largest cities.

Certainly the city alone could not have accommodated the larger number of its pilgrim guests. Hotels were almost entirely lacking and private guest rooms soon were full. Many came in long caravans, which camped outside the city gates, and of course the suburbs were crowded. Under such circumstances, what more likely than that Joseph and Mary, with their adolescent children, stopped with a certain family in Bethany, which was situated within walking distance on the road which they naturally would have taken? An opportunity would thus have been afforded for the growth of a fine friendship between the youthful *Jesus of Nazareth* and the congenial young folks of that Bethany household. When entertainers and entertained had become old friends, each feast was naturally the occasion of a fondly anticipated re-union.

This was by no means the only home in which Jesus sojourned. Everywhere the guest rooms and the tables of all classes welcomed him freely. Though it is true that he once said, "The foxes have holes, and the birds of the heaven have nests, but the Son of Man hath not where to lay his head," these words could not have been intended to apply to his ministry as a whole.

While we know that sometimes he bought food, at least outside the borders of his own land, yet as far as we have any record there was only one occasion when he was refused hospitality, and that was among the Samaritans, whose patriotism largely consisted of hatred of his nation. Even among such hostile people, who "had no dealings with the Jews," he once "abode two days," because they besought him to do so. The rich and the poor, the learned and the ignorant, the respectable Pharisees and the outcast publicans, alike welcomed him to their

houses. Indeed, one of the principal complaints against him was that he did not refuse more invitations to dine, many of which came to him from sinners. The night immediately preceding his last arrival as a guest in Bethany, he stopped with a certain rich rascal down in Jericho who, though he gave him but a single night's lodging, received from him no less than eternal life. Wherever he went, Jesus found a bed and board. Yet there was one place above all others which seemed home to him when he was away from home.

In every picture which is shown us of Jesus as a guest in that Bethany household, the responsibilities of the house are being borne by Martha. In this case, she seems a bit out of temper with her sister, who is quite content to let her do as much as she will, and she asks Jesus to bid Mary perform part of the work. "Don't you care," she asks, "that my sister make me do everything?"

"Martha, Martha," replies her guest, "you are anxious and troubled about too many things. Don't go to so much trouble for me—one thing is plenty. Then it will not matter so much that Mary likes to sit here. In preferring to tarry and listen to me, I think she has made a wise choice. You must not expect me to send my audience away!"

This diplomatic and half-humorous reply did not mean that the Master failed to appreciate Martha. Surely he knew well enough that the comfort of a guest is not a thing which takes care of itself.

Probably, as portrayed in Siemiradski's famous painting, Martha had a large house on her hands, and of course she enjoyed none of our modern devices for saving work. Instead of turning a faucet, some one had to bring water over her head all the way from the public fountain and there was no telephone by which to order groceries delivered. In such a house, somebody had to be responsible for a large amount of work, and that indispensable person in this case was Martha. Every time that we are privileged to look into her home, it is obvious that it is Martha who is seeing to it that practical matters are not allowed to go by default.

Of quite a different type was Mary, who more than once must have been rather trying to her sister. Yet she was a marvelously fine young woman, whose appreciation and love of Jesus stand out in every scene in which she appears.

We always come upon her sitting at his feet. When Martha feels aggrieved because she is left alone with the household duties, there sits Mary at the Master's feet, absorbed in his words, and he declines to rebuke her for it. When later he returns from beyond the Jordan after the death of Lazarus, Mary does not come to meet him until she is called by the alert and responsible Martha, but when she arrives she falls again at his feet, and it is in sympathy with her grief as he sees her there in tears that, groaning in spirit and weeping, he performs the greatest of his miracles. When still later Martha is serving at a supper, this deep-souled Mary lavishes upon his feet her precious spikenard and again he refuses to rebuke her, but instead praises her for having wrought a good work.

upon him.

Enough has never been said of the strength for his final ordeal which the supreme martyr of the ages received from such incidents as this of the ointment. It required every ounce of his spiritual power to drive himself forward to the consummation of his purpose. The famous scene in the garden of Gethsemane was not a tragic enactment in a drama which had been written for an actor who had no choice but to play his part. His struggle there was a genuine one, in which he might have proved too weak to say, "Thy will be done." It was by no mock agony of spirit and bloody sweat that he was able to carry out his resolution.

In those last days, Jesus prayed fervently to God for strength. At best he received none too much to see him through, and how much of this came through his friends! Friends, like stars, shine brightest when one's world is dark, and in his darkest hours the loyalty of his friends empowered him.

Mary of Bethany was such a friend. At a critical hour in his last days, she broke her

alabaster box of exceeding precious nard and "wasted" it upon his feet, as "some that had indignation" put it. With the clear-cut portraits which the gospels show us of these two sisters, it seems unfortunate that we have no such picture of their brother. Lazarus seems to have been younger than either Martha or Mary, and Jesus has made him famous, but his personality is left almost entirely to our imagination, and it must suffice us to know that of all the men of Palestine outside Galilee, he is the only one with whom the Master was on terms of such intimate friendship that it is stated in the record that he loved him. We must be content to know that this young man was one of the three dear souls who provided him a nightly haven from the daily storms of his passion week. Without their sympathetic friendship, who can say that even he could have borne up and carried on throughout the days of strain which composed that incredibly bitter week? It was from this home in Bethany that he finally passed to heaven, as there of all spots on earth he had felt that heaven was nearest.

A CHURCH PROGRAM BASED ON ACTION

By LILLIAS A. JOY

ARTICLE IV.

(See page 84, February issue for Article III)

Three veteran teachers, members of the Mid-week group, faced one another after the third meeting and said, "Is the method of free participation really being tested? Are we securing results and if so do those results point forward or backward?" The frank uncertainty of these three and their confidence in the eagerness and perfect willingness of all the volunteer leaders caused them to present to leader No. 4 their evaluation of meetings 1, 2 and 3, exactly as presented in the foregoing articles. No word has been spoken before the evening meetings under leaders 2 and 3, because of fear of cramping their personal treatment. The immediate reaction of teacher No. 4 in his own words was: "The outline I distributed contains too much." "I see the idea but I wonder if I will be nimble enough in thought during the meeting to carry it out."

QUESTIONS DISTRIBUTED

SABBATH OBSERVANCE: Problem, Consideration of our personal and group responsibility in meeting the challenge of non-observance of the Sabbath. Physical, Mental, and Spiritual values of the reverently observed Sabbath.

Factors in our modern life tending toward destruction of the Sabbath. What changes are they effecting in us as individuals and as a nation? Non-observance the cause or result of these factors? What reply can be made to those who say the Sabbath is the only time they have

for: (a) Rest, (b) Pleasure, (c) Personal Work.

Sabbath observance and legislation: Is legislation effective? Where should Sabbath observance properly be centered? What can we do, as individuals and as a group, to meet the challenge of non-observance of the Sabbath?

QUESTIONS PLACED ON BOARD AT THE MEETING

SUNDAY OBSERVANCE: What do I do that is worshipful Sunday Morning, from the time of opening my eyes until dinner? Or What can I say about Sunday Morning? What do I do Sunday afternoon or evening? Or What can I say about Sunday afternoon or evening?

OUTLINE OF THE CONTENT OF THE HOUR

PROGRAM: 12 Present, 11 took part, 4 prayed aloud, 12 prayed silently, 1 did not respond (the organist).

Hymn: (10 minutes). Chosen by leader.

Prayer: (5 minutes). Silent prayer concluded aloud by leader.

Bible: (10 minutes). Old Testament passages on subject the "Sabbath." Read by the leader—Gen. 2:23; Ex. 16:23; Ex. 20:8; Ex. 31:12-17. New Testament passages on subject "Sabbath." Read silently by the people—Luke 6:1-11; Luke 13:10-17; John 5:1-18.

Topic: (45 minutes). Introductory remarks of leader: "My questions were only suggestive. They may serve you but as points of departure." "They may recall experiences of your own in connection with the Sabbath."

(Continued on Page 204)

The Editorial Columns

BLIND FLYING

At sixty-four he decided he would learn to fly. At sixty-six he handled his four-place cabin plane, in which we flew to Mexico, as a master.

He smilingly told me that while he flew the ship ninety percent of the time and had already flown over two hundred hours, it was comfortable to him to know that at his side sat a licensed transport pilot who has flown for years, to whom he could turn over the controls should it ever appear advisable. On the three thousand mile flight that appeared advisable but once.

We were on our return. The sky had been dark and hazy most of the trip. Repeatedly, Pete, the pilot, put the phones to his ears to pick up broadcasts of weather conditions ahead. It was not too promising. The report we received at the airport in Memphis promised poor flying weather, low ceiling, poor visibility, increasingly, as we drove on through the upper reaches toward Cleveland. It hardly looked possible to fly on through. Our plan was to try to make Columbus, sit down there and spend the night.

Before we crossed the Ohio River the station at Memphis called our ship to inform us that conditions continued bad along the miles ahead. The lower air into which low ceilings forced us became choppy and rough and the plane bobbed about as a small craft on a stormy water. Haze closed in around us and he whose ship it was, still at the controls, nosed it upward where the going was not so rough.

Flakes of clouds scudded by below, like huge white feathers of down. Still we climbed and what at first were little puffs of clouds grew and united until as far as eye could reach, there spread out below an endless sea of churning down.

At this point the pilot leaned over to his employer and said, "Maybe I had better take it for a while." Having taken the controls the engine was throttled down, the nose dipped and down we started, shortly to be swallowed by the clouds below. From the point where we entered to the point where we came out below the clouds, it was almost a thousand feet. Once out where we could see, if poorly, Pete returned the controls to the owner.

There comes a time in the lives of most of us, when haze and fog and mist blanket us close and leave us utterly in a world apart and alone. We lose all sense of direction, of location, of motion, of independence. It is then that it is comforting to know that we have one near who has passed that way before and in whose guiding hand lies the way to security. It is only as you yourself have found your way through the blind spots of life that you can assist others who travel that way. It still remains true that the blind cannot lead the blind. There are still those who look to you when the way is not clear. Can you pilot them through?

JmR

ANOTHER MEMBER

A Missionary friend in India writes: "We have just received a new member into our church. He is a man of some importance, and when baptised the pastor said most graciously to the congregation: 'When a new child comes into our families, we are very happy. We make all kinds of sacrifices, and are willing to assume responsibilities and bear all kinds of trouble. Today a new spiritual child has come into our church family. We must rejoice, not only in his coming, but be prepared to make sacrifices and assume responsibilities for him.'"

This simple and beautiful statement reveals the generous heart of a pastor, and his quality of grace. Such love should inspire us all with a new sense of obligation and privilege in our church, congregational life and home. "Bear ye one another's burdens and so fulfill the law of Christ."—*John Timothy Stone.*

"PRASIAI"

It is a Greek word, found only once in the New Testament, in the sixth chapter of Mark. It signifies garden beds, with the flowers ranged in orderly masses, as we plant tulips.

But Mark is thinking of people, not of flowers. He tells us that there was a jostling, tired, hungry crowd in a desert place and that Jesus had compassion on them and directed His followers to feed them. "And they sat down in ranks, like the flowers in a garden."

Sometimes little children, all washed and clean, dressed in pink and white, remind us of the lilies of the field; but this was a motley crowd of the ruck and rabble of humanity, with ragged, unkempt men, slatternly women and dirty children clamoring for bread. It was such a crowd as the fastidious person would avoid, a multitude of the "great unwashed"; but the men who had been near Jesus remembered them, there on the plain in the rosy light of sunset, as a garden, lovely to look upon.

What do you see when you look at the crowd? The missionary finds beauty of character among the lowly occupants of the jungle hut. The social worker, whose vocation is true, sees the colors of the eternal amid the city slums. There are color-blind people who miss the beauty of the spring landscape and there are soul-blind people who miss the beauty that others see in common, struggling, hungering humanity.

Surely there is no gift more likely to increase our usefulness than the gift of appreciating mankind. We cannot serve the world well when we mingle our compassion with repugnance and pass out our alms with shudders.

There is the crowd. What do you see? The answer, perhaps, will tell you what you are —*Alvin E. Magary.*

HAVING SET HAND TO PLOUGH

The last few years have been not without their bright spots. Nor has it taken the entire run of the times to indicate the inspiring manner in which hands, once set to the plough, have taken renewal of grip.

Upon the readers of a publication no less than upon the publication itself, the last few years have been not too easy. Both have had to figure the cost of the step contemplated prior to its being taken. That both have done so is indicated by the fact that both are active today, grateful for today, hopeful for tomorrow and, with a tightened grip, looking to and planning for tomorrow.

Letters have filled my mail testifying gloriously of faith, of hope, of determination. Lacking these today the churchman lacks mightily of the essentials to his task. Materially reduced salaries, heart-rending salary arrears, increased costs of living, reduced gross income, these and a host of other problems face the church worker. Yet the letters tell of new parsonages, reduced debts, "the third son enters college this fall on his way toward the seminary," and a host of other matters one would feel to be impossible. Yet the work goes on. The Kingdom prospers.

Today a letter comes which tugs at my heart-strings. Naturally, reduced income necessitates reduced expenditures. How often have letters come saying, "we have cut everywhere except *The Expositor*." Now comes this one to say, "we have built a new parsonage, bought new furniture, have a new baby in it and with Christmas on us we are financially strained." But he wants his favored magazine.

Strained? Maybe, but hardly fractured when we grip anew the old plough handle and struggle on to a straight furrow. Strained? Maybe, but still wanting *THE EXPOSITOR* and *HOMILETIC REVIEW* along with the companion volume, *The Ministers Annual*, Strained, but not fractured. The church has use for many more such. *The Expositor* and *Homiletic Review* cannot help a quitter. As long as you work, we will work with you and for you. Together we can go a long way, even though "strained," provided you hang on to your plough handle.

SPEED

The official publication of the United States Chamber of Commerce is *The Nations Business*.

Speaking of the outlook for the Automobile business for 1935, its story is brief, "Better roads make possible, even inevitable, higher speed. But higher speed makes necessary more powerful brakes."

It's like a problem in diet which baffled a more youthful year of mine. Why sprinkle sugar on sliced tomatoes to make them sweet and then vinegar to make them sour.

Whether it be Parish or Packard, he progresses farthest and with the greatest degree of safety, who makes haste slowly and whose interest is not so much in streamlined speed and super-power as in safe arrival. The greater the speed attained, the greater the risk, the more disastrous the ever increasing crash.

Old sleepy eyed, shaggy coated Dobbin, as he oozed his fly-pestered way along the dusty roads, never was ticketed for undue speed. Between Dobbin and the modern flash of stream lined car there is a sane and sober medium. With an increase in speed, statistics point to an inevitable increase in fatalities. It can be no other way. The "quick and the dead" takes on a new significance which should point both *The Nations Business* and the Church toward thought for the safety of the pedestrian rather than speed, even more speed, for the Charioteer.

JmR

A FEW WORDS FROM THE PASTOR

1. The parking problem is not confined to cities but is the curse of many, a crowded and troubled brain.

2. Few of the men and women about us today have what they want, and few want what they have.

3. Our generation is trying to find a way to drink its way to prosperity, to destroy its way to plenty of food and clothing, to war its way to peace, to hate its way to love, to sin its way to God and happiness, to drift its way upstream.

4. Some people divide their lives into compartments of unpalatable labor, bored leisure, frantic amusement and exhausted rest.

5. One of the munition manufacturers advertises and sells "armor-piercing projectiles" and "non-pierceable armor plate," thus proving that consistency is a rare jewel.

6. The champion hen is the one that lays the most eggs, not the one that has the loudest cackle or the longest tail feather.—*Charles F. Banning*.

JmR

FROM MY READING

Moral courage is dug in only one mine—the mine of God.

The cold hard fact is that it does not take much of a man to be a Christian, but it takes all there is of him.

All I can do is to offer the same suggestions as that offered nineteen hundred years ago by

one young man to another young man whose questionings caused him to hesitate: "Come and see."

We shall ultimately get that for which we prepare.

Fame and fortune are not touchstones by which men are judged.

Only by making experiments do we win experience.

When someone approached Washington with flattery during that gruelling winter at Valley Forge, he turned him abruptly aside with the question: "How do you stand with reference to the cause which I represent?"

Words are like push-buttons, they ring bells.

There is no one more pathetic in life than the man educated beyond his intelligence and with just enough learning to misquote.

We must be inspired by worthy motives in all human dealings and relationships. They do mould the course of human history.

Why spend all our time determining the motives which make us behave like human beings when, as a matter of fact, we *should* behave like sons of God.

A religious motive is essential to maximum efficiency and usefulness.

God is not a problem to be solved but a Toiler to be joined.

Since Christ's birth, the world has been different and life has made sense.

Jesus would rather be denied by a true man than professed by a liar.

More people read Matthew and John today than read Homer, Virgil or Shakespeare.

Whether we like it or not, man's life and conduct can never rise higher than his conception of God.

There is no king or emperor or leader who could today summon so large a host of devoted volunteers, ready to live or die for him, as Jesus.

We need not enlist the miracles to interpret or bolster up Jesus. They do not carry Him. He

the greatest miracle of all, carries them.

Christianity has a ritual but is not a ritual; it has beliefs but is not a belief; it has institutions but is not an institution.

If we were to wander out some evening to the Flower Observatory, we would not stand long marvelling at the great instrument itself. We would make haste to look, not at, but through it and immediately would the glories and wonders of a new universe be brought into view.

All too frequently have clergymen made themselves ridiculous by going into the world of banks and factories and merchandise with murmurs of pious impracticalities.

I would figuratively interpret a parasite to mean, "one who goes through a revolving door on somebody else's push."

The British soldiers were no braver than the French soldiers, but they were brave five minutes longer at Waterloo.

The thing to be afraid of is not that we shall fail but that we shall be content with cheap and easy successes—prosperity, respectability, mediocrity.

There are a few men in each generation who have exceptional ability, just as there are a few four leaf clovers; but the grass is kept green and herds are nourished by the presence in abundance of three leaf clover.

Clemenceau wrote, "I have seen too much and know too much. If I wrote my memoirs, not a man would go to war, even if the security of his country demanded it."—*J.M.R., From "WITHOUT COMPROMISE," by W. Brooke Stabler, Chap. Univ. of Penn., Univ. of Pennsylvania Press.*

FOR CHOIR AND CONSOLE - - MARCH

PRELUDE

Arietta	Coleridge-Taylor
Meditation	Richardson
Ave Maria	Schubert
Chansom	Candlyn
Cantilene	Shelley
Prelude in A Minor	Merk
Kammenoi-Ostrow	Rubenstein
Festal Prelude	Hagg
Tannhauser's Pilgrimage	Wagner
Idylls	Baumgartner

OFFERTORY

Barcarolle	Hofmann
Andantino	Lowden
Romance	Zitterbart
At Evening	Kinder
The Morning Prayer	DeCosta
Grand Choeur	Clausmann
Chorale	Boellman
Vision	Rheinberger
Contemplation	Saint-Saens
Awakening	Engleman

ANTHEM

The Spirit In Our Hearts	Shelley
If Ye Love Me	Simper
Savior When Night Envelops The Sky	Shelley
Consider and Hear Me	Pfleuger
Lead Us O Father	Protheroe
I Will Lift Up Mine Eyes	Rogers
O Jesus Thou Art Standing	Gilchrist
What of the Night	Thompson
O Lord Most Holy	Franks
O Taste and See	Goss

POSTLUDE

Allegro Pomposo	Holloway
Alla Marcia	Foster
Prelude in E Minor	Bach
Benediction	Diggle
March	Ouseley
Fanfare	Ascher
March Celebre	Lachner
In A Monastery Garden	Kittelburg
Gavotte	Thomas
Postlude	Clemmens

WORKABLE CHURCH PLANS

By CHRISTIAN F. REISNER

1. How Can I Increase the Regular Attendance At Church.

Plan the service to last just one hour. Create a God-conscious atmosphere by ritual, surroundings and expectant prayer. Have an attitude of mind that expects a receptive and cooperative spirit. Organize the men, or the women; or the young people to canvass the membership and use a card like this.

CHURCH ATTENDANCE RALLY

"Let us not neglect meeting together as some do."

(Godspeed's translation Heb. 10:25)

In order to culture my own spiritual life, to insure the success of my church, Broadway Temple (Methodist) for the sake of my example and to encourage the cooperation of others I desire to be recorded as one who will attend at least one service a Sunday from now until Easter unless detained by circumstances over which I have no control.

Name

Address

MY PRAYER

For home life, Church worship, Christian friendship I thank Thee O Christ of Nazareth, Friend and Savior. Fix my purpose to be loyal, warm my heart with sympathy, stimulate my love to express itself in service to my Church and my fellows. Show me how to sustain gospel preaching here and everywhere by personal activity and by prayerful giving. Flood my spirit with Thy Life O Love Divine until the beauty of holiness shall clothe me. Amen and Amen.

2. Is It Possible for Any Pastor to Secure New Members Regularly.

Yes, if he pays the price. Over 9,000 have joined in my pastorates. Here are a few compact statements concerning the how. Be alert to talk religion with everyone you meet. Take interest in the subject for granted. Talk naturally. Expect the Holy Spirit to make your efforts effective. Secure prospects at the door. The pastor can find a way to get to the exit quickly. Have two or three tactful men there. Ask strangers: "Of what Church are you a member?" If of none in the city ask the privilege of having your associate take the name and address. These helpers can use this card.

The present District Attorney was first contacted in that way. The pastor will follow each card himself and strike for immediate decision to join the church. Do it promptly and expectantly.

3. Suggest a Method For The Pastor to Himself Conduct a Series of Special Meetings.

Discuss the need of a "refreshing" (see Acts

3:19) for the membership with the officials of the church. Convince them and secure the promise of cooperation. Pick four Captains each with a woman assistant. Divide the membership into four groups. For example all whose names begin from A to E in the first group and F to K in the second. Put an equal number in each. Extract the names of the young people for a special group. Assign the first group to Monday evening, the second to Tuesday and so through the first four nights. Place youth, with a captain and associate in charge of Friday night. Inspire rivalry to see which group will get the largest attendance both of "members" and visitors. Allow Captains to run the meeting from 7:45 to 8:15 in any way they desire. Meanwhile the Pastor has been out calling on prospects since 4 o'clock and comes in a thrill with the victory of one or more. Then he preaches and holds some kind of a decision service at the close. Aim to receive a specified number into the church at the close of two weeks meetings. Get all to working for it. This of course presupposes pledged prayer and personal work groups and cottage meetings. If really worked this plan will get results.

4. Is There a Better Name for Cottage Prayer Meetings?

The Oxford Group use the word House Party. It is a good name and is not patented. I have used the title with splendid success. Here is a suggested program. Appoint four committees of laymen, usually about four couples on each. Have another for young people. Have each group meet weekly for four or five weeks in private houses in different neighborhoods so that all sections will be met. Spur the Committee to add to the public announcement a personal visit, a telephone call, a postcard reminder, to all members in the vicinity. Make the meetings very informal. The lay chairman can start it and the pastor will later lead general "talk" by asking such questions as "How did you happen first to come to this church?" That will be illuminating. "What song do you like best and why?" "What help do you get from prayer?" No one is asked to "testify." It is remarkable how freely the people will "talk" when they get started. They can also be led into informal prayer. Have light refreshments at the close and a real get acquainted time. If the committee pray much about it, surprising results occur.

5. How Can We Get Young People to Take Part In The Special Meetings Set Aside For Them.

Select lively topics. Social themes: Is it necessary to be a total abstainer? What kind of gambling is harmful? What will insure a happy marriage? Religious themes: What good does it do to pray? Who is a Christian? Is the Bible an outgrown book? Plan devotional activity. Send to

absent members an important scripture verse and ask them to explain its meaning the following Sunday. Distribute typed copies of short prayers such as Dr. Jowell's in "Yet Another Day," with the request that they read it as a prayer and add to it or not as they feel moved.

Cut up a good short missionary story and scatter it out. Announce that each one is to read his section as it fits into the section that precedes. Plan ahead of time to give every one something to do and new interest will be awakened.

CHURCH METHODS

The Power Line

With this title for the "Mid-Week Prayer Meeting Service" it is little wonder that Rev. F. H. Splies, Lancaster, Pennsylvania, succeeds in helping his members to realize the need for faithful attendance at this important phase of the weekly program.

This announcement is up-to-date enough for any member to read and apply:

REPAIRING THE POWER LINE

A concentrated effort will be put forth during the week to overhaul the power line connecting earth with heaven.

In a number of instances breaks have occurred, in others the line is on too low a level, resulting in a loss of power. In some cases service has been disturbed through loose connections in the home or the church, in others results have been unsatisfactory because of worn off insulation, no privacy, and other contacts have caused a "short" in the power line.

Whatever the difficulties have been in your connection with God and Heaven, you will find it worthwhile to look over your prayer line.

The Rev. B. K. Horne of the Lititz Moravian church, will be here and will direct us in the repair and the extension of our prayer life, the power line of the Christian.

sis upon stewardship during the Lenten Season, it is essential that a complete and understandable financial report be released to the membership before any special campaign is undertaken. This will avoid any chance for doubt on the part of loyal members who are influenced by those who do not co-operate readily.

The plan outlined in the first article of this issue should prove an inspiration to every minister who reads it. Before you undertake the plan, be sure that facts regarding overdue pledges, unpaid interest, building indebtedness, needs for repairs, are made clear to members. Give them details regarding the cost for interest on debts, figured down to the day, or the 13 weeks of the special campaign.

Impertinent Questions

1. To the pre-Easter Canvass Teams: Have you finished your survey work yet?
2. To the Elders: Have you contacted every home in your division?
3. To the Phone Corps: Were you able to reach all of your assigned friends of Wilshire on the phone last week?
4. To the Congregation: Has your Elder called or phoned to you?
5. To the Congregation: Do you not feel that every Elder, Trustee, Deacon and Deaconess should attend Sunday evening service?
6. To the Officers: Should not members of Wilshire make a special effort to attend Sunday evening service?

Note: These questions are not meant to be impertinent but they probably are.—*Reprint from Wilshire Bulletin, Los Angeles. J. Lowrey Fendrich, Pastor.*

The Kingdom Aces

Each organization in a progressive Philadelphia Church selects its outstanding member each month to serve on a committee for Sunday Evening and Mid-Week Services. The committee is known as "The Kingdom Aces." Each person on the committee receives the appointment by the vote of organization members for special service rendered the organization. The Church Council, the Choir, the Sunday School, the Men's Club, the Missionary Groups, etc., are all represented. This is one way to keep the Church from going stale. Why not try the plan?

Dedicating Children to the Work of the Kingdom of God

A beautiful custom of Dedicating to the Kingdom of Christ, all the children who were baptized during the year, is the occasion of an Annual Dedication Service at the beginning of the Lenten Service in an Ohio Church. Several times when older persons had been received into membership through baptism, those members took part in the service.

The Church should be decorated in white, or silver. Girls from the intermediate section of the Sunday School act as ushers for the service, are clad in white, and carry a white satin banner, followed by a candle lighting procession. The ushers present the mothers and fathers with the children to the pastor for the dedication service.

Financial Reports

Because many churches place special empha-

As pastor, you would be sure to find out what the needs of the congregation are, provided your guidance kept the program pointed the *Spiritual Way*.

An Appeal That Wins Souls

Alexander Gibson, Pastor of McKinley Park Presbyterian Church, (no city and state address given) prints this announcement on the first page of his weekly bulletin:

If you are Without a Church Home
Be at Home with Us.

To the Lonely Longing Friendship
To the Mourner Praying Comfort
To the Weary Needing Rest
To the Struggling Seeking Victory
To the Hungry Wanting Bread
To the Sinner Desiring a Saviour

This Church
In the Name of Our Lord bids you
WELCOME

"Sir, We Would See Jesus"

The following almost flippant statement appeared sometime ago in a monthly religious magazine, and which has been reprinted in some weekly church bulletins.

For years I have made a special effort to get the congregation out of the back seats nearer to the pulpit. Everything which I have heard suggested I have tried. Some of the methods did not result in success. For instance, I found that coaxing and urging might be effective for one service, but the next Sunday the people were back on delayed location.

One very effective way which was tried was to secure some pretty silk rope and string it along the aisles of the last six seats. This served to move people up to the seventh from the last seat. This was also attractive in appearance and not offensive in any way.

Another very effective way was to announce that the front half of the church would be missed by the ushers in taking the offering. We published this in the calendar one Sunday. The next week the front half of the church was well filled. The humor of the situation evidently moved people who were not touched by pleadings.

There is one other very effective method which should be used as a last resort.

Let the custodian sprinkle tacks in the back seats.—*Exchange*.

A layman resenting the appearance of the paragraphs in the weekly messenger, calls our attention to them with these remarks: "We go to Church to Worship Jesus Christ, and to learn how to be like Him. If the minister preached about the Saviour instead of *Codes*, *Politics*, etc., he would not have to urge us, coax us, lead us with silken cords, or drive us with tacks. If the picture of Jesus Christ were clear, we would draw near of our own accord."

Plan Senate Inquiry

At the Church of the Covenant, M. E., Cleveland, a group of young students, under the leadership of a local Professor, staged a "Repeat Hearing" of the Senate Investigation of the Munitions Industry at the Wednesday Night Supper Meeting.

Students impersonated senators and others involved in the inquiry, presenting the parts in dramatic form.

Finds Bible Popular Subject for Lectures

It has remained for a young Cleveland woman, just a few years out of college, to demonstrate the popular interest that can be developed in a study of the Bible as good literature.

This youthful teacher is Miss Harriet-Louise H. Patterson, a graduate of West High School and Flora Stone Mather College, Western Reserve University, whose classes through two and a half years of professional teaching have grown to include a constituency much wider than Greater Cleveland.

Miss Patterson began her teaching career as a high school instructor in English literature. After two years in this work a childhood interest in the Bible narrative, fostered in her home and in the classes of Dr. Howell M. Haydn at Flora Stone Mather, began to reassert itself. She decided to try her hand at the organization of private classes for Bible study.

She found that few readers connected the Bible with literature or realized the extent to which the Bible has been used as a source of reference in other writings. From the beginning, her ideas captured the imagination of numerous adults, eager to learn.

Her pupils came from cultured homes, college clubs, churches and social groups of all kinds. Some were seeking information, some help in interpretation and some methods for teaching children. Most of them were married women, although a liberal sprinkling of men are now in attendance.

Organizes Classes

The learners were grouped in classes of twelve, meeting twice each week, and were permitted to elect Old Testament or New Testament courses, carried on concurrently.

More than a year ago Miss Patterson began a series of bi-weekly lectures of the Bible in the Higbee Book Shop. She has now given 25 such lectures making them weekly events during the Lenten and pre-Christmas periods.

Several months ago Miss Patterson published several of her talks under the title, "How to Understand Your Bible Better."

Her next ambition will be realized when she sails on March 3 for a 57-day tour of the Holy Land, Egypt and the Mediterranean on the liner *Exochorda*. On the cruise she will give daily lectures, beginning on the third day out, preparing members of the touring party for the Biblical scenes they are to visit later.

It is said, it will be the first occasion when such lectures have been given shipboard en route to the Holy Land.—O. M. Walton, *Cleveland Plain Dealer*.

The Lenten Season, 1935

We pause beside this door:

Thy year, O God, how shall we enter in?

"Enter through me," he saith, "nor wander more;

For lo! I am the Door."

Spiritual Refreshment

If Lent is to mean anything at all it must mean a period of greater spiritual refreshment. Lent cannot sanctify a season but should improve people. If rules are to apply they should be self-imposed in the spirit of willing sacrifice.

Lent should mean the building of a strong faith. It cannot mean a mere "giving-up" period. It is impossible for the simple reason that humans are like vessels; they contain just so much of certain things. The difficulty is that we contain too much of the world and too little of the *Spirit*.

We are not vacuous, empty; but we are wrongly filled. The positive side of Lent is the side to be emphasized; we shall empty ourselves of worldly things, and at the same time fill ourselves with those constructive elements of the *SPIRIT* which build to stronger, more stable faith.—*Carroll J. Rockey, Madison, Wisc.*

Fanny Crosby Services

For programs on Fanny Crosby, we suggest the following pages in *THE EXPOSITOR*: March 1927, pages 700, 701, 742; March 1926, pages 735 and 778; March 1925, page 842; September 1923, page 1375; March 1931, page 617.

Dramatic Materials for Easter

See page 21 of the February 1935 issue of the *International Journal of Religious Education* for descriptive matter on dramas relating to Easter; also suggestive plays for adults, both humorous and serious.

The Other Wise Men

This name was chosen as a Club Name by a Men's Club of a Baltimore M. E. Church, organized to study incidents in the lives of men who are named in the New Testament as having associated with Christ, or became followers of His teachings. It has proven a great success.

How to Write Announcements

The Lenten and Easter season is looked upon by Christian people as the GREAT season of the Church Year. Announcements regarding special services for any of the special days, Palm Sunday, Good Friday, Easter, are of utmost importance since they should invite people to come to "Behold the lamb that taketh away the sins of the world."

There are many fitting illustrations to assist you in conveying the message, such as the Cross, the scene in Gethsemane, Golgotha, the Empty Tomb. Announcing Passion Week, Good Friday, and Easter services accompanied by an illustration of a rabbit is nauseating and offensive.

There is a place for the easter rabbit and the easter egg, in the lives of children too tender in years to understand the message of the cross. Let us leave them with the children.

"What Christ Means To Me"

The Rev. M. E. Dodd, First Baptist Church, Shreveport, La., organized a special "Home Missions Season" for the entire membership during the Lenten Season. At each service during the Lenten Season, a representative member, sometimes more than one, testified on the fact

"What Christ Means to me as—(a physician), or (a lawyer)."

All professions, and vocations, were included, in order to bring the fact of Christ and His meaning to us as individuals down to every one of us.

Have you tried this in your church? It might wake up the sleeping spirit of many members if they were called upon to make a statement such as this implies.

Easter Sunrise Service

The Sunrise Service is always inspiring, particularly if care is exercised in planning the service. Churches located in mountainous country find it inspiring to select a point where the surrounding country will form a panorama. Where the land is level, the absence of this natural advantage must be overcome by selecting a scenic spot, with a woody background. Remember the tomb of Joseph of Arimathea was in a garden.

There should be a sturdy cross erected, (if the service is in the church grounds, this cross should be made a permanent one), some ministers have one large cross and two smaller crosses to represent the Bible story of Golgotha. There should be a Tomb, to represent the Tomb in the Bible narrative. The Tomb will be temporary, and should be draped in white. You should have a bugle player, to sound the call to Worship at least an hour before the time set for the service.

Since the first part of the service will be prior to the Sunrise, a Candlelight Processional will be effective and inspiring. The candle bearers should form into two lines, and meet at the foot of the cross, illuminated if possible.

Every person present should be expected to join in the singing, since the service will be one of Worship through song. Paid singers do not belong in this service. It should be one of spontaneous and glad worship.

The call to prayer, the service of meditation, and the offering should be conducted at the Cross; the reading of the Easter Story, the Easter Anthems, etc., should be at the Tomb.

The two should be near enough together in point of location, so that the audience will merely have to turn about and move a few steps. The young people taking part in the processional should precede the pastor to the tomb, forming a body at either end or sides of the tomb.

Order of Service

Bugle Call to Worship (1 hr. before service).
 Pastor and Congregation assemble at place of Worship.
 Bugle Call to Processional.
 Congregation joins in Processional hymn, as young people approach from both sides, forming background for illuminated cross.
 Call to Prayer
 Silent Prayer.
 Hymn of Praise.
 Scripture reading.
 Offertory Scripture and hymn.
 Offering (Members approach the foot of the cross and place their individual offerings in treasure chest).

Hymn of Praise.

Flute or Coronet Solo, with audience joining in Chorus.

Scripture reading, the story of the laying of the body of Christ into the tomb, and the appearance of the faithful women to minister unto him early in the morning. As the reader approaches the words, "who shall roll away the stone" (the cue for turning toward the tomb) the candle bearers move slowly toward the tomb, the pastor follows, the audience turns to face the tomb. As the story proceeds, and the angel announces the resurrection of Christ, (which should be as nearly at sunrise as possible) the candles may be extinguished. The Bible story should be continued through Martha's recognition of the Master.

Anthem of Praise.

Pastor continue the reading of Bible Narrative to the point where Martha is commissioned to go tell the others.

Hymn.

Benediction.

INFORMATION EXCHANGE

Group Insurance for Ministers

N. M. Harrison, High Point College, High Point, N. C. says, in an article in the Methodist Protestant Herald, "It is our purpose to see what other conferences and other churches are doing along the line of **Group Insurance for Ministers**, as well as to study the plans of different companies. Any assistance which anyone can give will be appreciated."

The article was sent by a subscriber, in the hope that Expositor and Homiletic Review readers might aid in the discussion.

"We want to present you with one or two of these beautiful Hymn Boards, free of charge.

"We will pay you \$10 if you will give us the privilege of selling one or two dignified advertisements to appear at the bottom, in gold letters on a small black card.

"If you will sign the enclosed authorization and return to us at once, we will proceed to deliver same with our check."

It is equally as important to expose such desecration as to issue warnings about other imposters who prey upon Church folk. Those \$10 will be hardly earned by any pastor or Church who is unwise enough to "sell" the furniture of the sanctuary for advertising purposes. If the hymn board, why not the pulpit, lectern, font, or altar as advertising media?—Lutheran News Bulletin.

Indoor Bulletins Paid by Advertising

This article from Warsaw, New York, is addressed to Rev. S., Utica, who inquired about indoor bulletins containing advertising.

Advertising Rampant

The lengths to which the activities of aggressive advertising men will go to secure trade do not even hesitate on the border line of our churches and their services. They first exploited the outside bulletin boards of the churches. Then they made attractive offers by which many churches turned their lobbies into "advertising billboards" by having bulletin boards there to which advertisements were attached.

The latest "wrinkle" invades the sanctity and dignity of the church and the service. Here is a circular from an "enterprising bulletin firm" of Brooklyn telling the "Dear Reverend" (!) to whom it is addressed:

Missions Supported by Stamps

To Rev. D., Cincinnati: We are advised that the Moravian Church has undertaken a plan to secure Missionary funds through the use of "Missionary Stamps" which the membership is asked to buy and affix to all correspondence. One subscriber says, "To promote the sending of Missionaries from this country and from station to station in the Mission fields, the directors of the Mission Board of the Church have determined to use postage stamps. Missionaries will be sent as heretofore, not by parcel post with stamps affixed, but by stamps affixed to the letters of those members of the church who

stay in the home province. One mission stamp a week by every communicant in a year would yield \$9,172.28, enough to send several missionaries. A new supply of stamps are available from the church office, or from the Rev. M. F. Oerter, D. D. The Moravian church is a missionary church and Moravians are interested in missions.

Dishes for Ladies Aid Society Monogram for M. E. Church Plays for Sunday Evenings

From Rev. W. A. J., Michigan: "We would very much desire information on dishes for Ladies Aid Society. Monogram for M. E. Church, or something similar. Also I desire information of plays for use on Sunday Evenings in the Church Auditorium, etc." Letters will be forwarded.

Salaries for Ministers

From Rev. G. W. V., Wisconsin: "Do you know whether any denomination has some system of equalization of salaries at the present time? I am making a study of the need of a basic salary and how to meet the need. Have you any suggestions? Can you tell me where I might secure some information along this line? Thank you for co-operating."

How to Secure Co-operation

From Rev. M. R. K., New York: "If I remember correctly you, at times, have presented to your subscribers problems of ministers for advice and suggestions of others. I have a problem which I cannot seem to be able to overcome. Here it is.

"The church of which I am pastor apparently has no desire to make progress. It is made up chiefly of ex-farmers, who take a self-satisfied attitude in everything and no matter what I and my wife try to do, we meet with strong opposition and positively no co-operation. When we came to the field, we had a musical director, but he would do nothing unless it were to suggest the choir sing some hymn. I then endeavored to work with him to have some rehearsals, and secured some easy anthems for it, but the choir in general and even the chorister refused to come for rehearsals. The result was 'squeeks and squawks' anywhere but in the right places. I now do not use the choir for special music. That leaves the whole musical program up to the pastor and wife, and such as will help. In conducting the evening song services, the pastor has had to take the lead at all times. If he did not, the congregation would drag to a dying end.

"We are also anxious to work with the children, but can secure no co-operation. We have

been forced to give up Young People's work because of continual quarreling among themselves. Many of the young people and children have no respect whatever for the minister or his wife, and even older ones of the community. We can make no progress whatever. All the people seem to want here is the two Sunday services and whatever social activities we may be able to work up.

"Physically, we feel ourselves breaking under the strain, and spiritually, our souls are heavy laden. Has anyone had a similar experience and can advise how such a condition can be overcome?"

How to Adopt the English Language

From Rev. A. W. A., Calif.: "I just moved to this terrible city. Wednesday, —, 1935, I have the annual meeting of the congregation, and what follows then I can't say, but my head may be offered on the block. I am certainly recommending the spending of money to improve the physical equipment of the Church and the Bible School, and here is where I will soon be able to test my wisdom and tactfulness.

"You have asked me some questions, I will ask you one: What can I do to convince my Swedish people to adopt the English language exclusively? We are bi-lingual. So aside from the financial worries, we have this. I am sure that your articles from time to time will help solve this problem. I have been greatly benefitted by The Expositor. It has reflected in the improvement of my former charge. Thanks to you and I wish you every success and God's blessing in your trying work." We shall print or forward all letters.

Church Advertising Service

Morton J. A. McDonald, Manager Classified Advertising Department, Tribune Pub. Co., Oakland, Calif., writes: "Have just received a tear sheet from the Expositor, carrying the story about The Tribune. Our very sincere thanks. If at any time we can put our experiences in this field at the disposal of any church or any group of churches contemplating similar work in other cities, we assure you that we will be delighted to be of service." Thank you. We hope churches will call upon you.

Visual Education

In answer to inquiries regarding *Picturol* Film, we have the following specific statements from the manufacturers, The Society for Visual Education.

"Our projectors are Film Stereopticons, that is, they use film slides instead of glass slides. In other words, our method of presentation takes the place of the old fashioned glass stereopticon lecture.

"We are attaching a sample from a *Picturol*

film and you will note from the literature enclosed that pictures are printed in series on short strips of 35 millimeter non-inflammable motion picture film. This eliminates the necessity of changing from one slide to another as with glass slides and eliminates the possibility of getting pictures in upside down. A roll consisting of 100 pictures printed in this way can be mailed any place in the United States for 3c, whereas glass slide sets are heavy and a shipment of a set this size would cost at least \$1.00 each way. In other words, these strips are purchased outright at practically the same cost as the transportation only on a glass slide set for one day's use. Picturals are sold outright and remain in the school or church's permanent library, available for use when the teachers need them."

The King of Kings

In answer to the many inquiries from readers, regarding this eleven reel motion picture, we print the following from the Methodist Herald, Los Angeles, Calif., Rev. Roy L. Smith, Pastor.

Costing upwards of two million dollars and representing ten years of study, "King of Kings" typifies everything that the motion picture hopes to attain. "The power and splendor of it are

marvelous and it is one of the greatest pictures the world has ever seen," said Joseph P. Kennedy.

Probably, also, there has never been the unanimity of favorable comment from both Church laity and the clergy accorded to any other motion picture as have been given to this sincere attempt to visualize the dramatic episodes and spiritual values of the Book of Books. Tracing the early training of the picture's producer, Cecil B. DeMille, with his Biblically minded parents and their daily Bible reading, coupled with the pre-eminent attainments of the man as film producer, brings one to the conclusion that only a Cecil DeMille could have made it.

Many scenes are in beautiful colors and a succession of highly dramatic incidents serve to keep the interest keyed up in a most gripping and powerful way.

It is said that an amazing atmosphere pervaded the studio during the months when the "King of Kings" was being made. It was more like a cathedral than a studio. "There was never anything like it in Hollywood and never will be again," remarked a man who dropped his atheist faith because of the inspiration he received from the part he played in the film.

An evening of religious and educational values as well as entertaining benefits is assured to all who attend.

WHAT READERS SAY

Dear Dr. Mattice: I note that on pages 50 and 52 in the January issue, in History and Statistics of the Presbyterian Church, you have the Wright Brothers listed as Presbyterians. Kindly allow me to correct the statement by reminding you that the Wright Brothers, airplane inventors, were United Brethren, sons of a United Brethren bishop. Thanking you, I am.

Most sincerely,

James W. Wright, Harrisonburg, Va.

Reverend Sir:

The author of What Price Ministry in the February, 1935, number of your magazine might have profitably modified or qualified his article. His conclusions are by no means correct, in my opinion. And I wish to speak of one or two points in connection therewith.

Whatever may be true of other denominations the ministry Presbyterian Church in the United States of America is not overcrowded because of the aid given to her probationers while pursuing their studies for holy orders. The difficulty with our Church is that presbyteries admit too many ministers from other denominations who have not taken the prescribed course for our ministry. One year our board of Christian education reported that 40% of our ministers were men who had come to us from other communions. If our Church stuck faithfully to our standards of requirement and refused

to receive any minister from another church who had not met these requirements we should not have many more, if any more, ministers than we need to fill pastorates and other offices.

With regard to the aid given by the board of education and the seminary, it has little to do with attracting men to the ministry, and in the long run much more is returned by the clergy than was received as aid. Take my own case, for example. Of course I know that logic forbids my drawing a general conclusion from particulars, unless there be enough particulars, and one is not sufficient. Nevertheless if I had access to all the other ministers' cases I am sure that I could get enough particulars to form a correct conclusion. In my pastorate here I have contributed over seven thousand dollars to the local expenses and the benevolent boards of our Church, not including what has been given to the community chest, etc. Has not our board of Christian education received back from me personally more than it ever expended on my education? And have I not a right to conclude that I am no exception? In the years of this pastorate over eighty thousand dollars has been contributed to our Boards by this congregation; does not some of the credit belong to the minister for leading the people along the way? And I am no exception.

Again, there is the statement in the form of a question, "Do you now wonder why one so

often finds a local pastor who has very little knowledge of common business practices, and who pays so little attention to his personal bills?" I wonder more at any man's making such a statement. Just out of curiosity I called up our credit rating bureau here in this town of 34,000 population, and something over thirty churches, and asked him (the man in charge) how the clergy compared in credit rating with the doctors and lawyers, with whom the ministerial students were compared in the article referred to at the beginning of this letter. He said that with one exception the ministers stood much higher than the other professional groups, i. e., doctors and lawyers. My guess is that one ministerial exception is a man whose congregation do not pay him his stipend promptly, if at all, and he doubtless is compelled to be slack in paying his bills. But whether or no, the ministers are ahead of the doctors and lawyers. I dislike using the doctors for I so profoundly admire and love them for the comfort it gives to know that scientific skill is at hand when I may need it. This also has a slight bearing on this subject. The Rotary Club here had a rotary loan fund for worthy young men and women who might need it. It had to discontinue it because those borrowing would not repay the loans, and not one of them was a candidate for holy orders. But one was a law student, and after graduation he not only failed to repay the loan, but he would not even reply to letters written to him by the treasurer of the fund.

I know comparisons are odious and odorous, and I do not like to make them, but some things should not be allowed to go unchallenged.—*Faithfully yours, Campbell L. Mackay, Pastor, Presbyterian Church, Elkhart, Ind.*

My dear Sir and Brother:

As one who has been a subscriber and reader of the EXPOSITOR for quite a number of years, I am naturally interested in its welfare. In my own case the magazine has been of untold worth in suggestion, and occasionally in provision fully served. So I am desirous here to start off right in this letter.

Now—the JANUARY number of the UNITED MAGAZINES is before me. Naturally I read your leading article re the merger. I am sure you have written with all good purpose of heart and truthful statement as far as your knowledge goes. You have written eleven paragraphs. With ten of them I am in hearty agreement, but with one I beg to differ, and I'll tell why.

I cannot agree with you that all is quite according to your claim in paragraph SEVEN. I cannot agree that the outlook and inlook of the Homiletic Review and that of the Expositor were alike theologically. I took the HOMILETIC REVIEW when a young man living in my native England—beginning in the year 1908 and continuing until 1932 when I requested my name

removed from the subscription list. Why?—Because in later years most (not all) of the material was deeply Unitarian in tone, and 'just ethical' in suggestion. I am not a Fundamentalist, but I am an evangelical, finding myself in accord in the main with the Confession of Faith of my church. Naturally such a magazine as THE EXPOSITOR could not print all that would suit me. But I claim that through the years IT—THE EXPOSITOR has been loyal to the things that most "Twice-born men" have believed and found true.

Therefore I am a bit fearful lest others viewing as I do may be a bit scared concerning the future policy of the UNITED MAGAZINES. I'm sure it will not be your desire to let down the bars so that Evangelicals walk out on you, and the same crowd that hurt the HOMILETIC REVIEW walk in! So much for that.

I congratulate you on getting HARVEY-JELLIE to write. I knew him when a student in London University. It will be like tasting old wine to get his article.

I inclose my signed renewal blank with check to cover. Kindest regards, Yours in His Service, *Reginald Coleman, Central Presbyterian Church, Austin, Minn.*

The Expositor and Homiletic Review: I want to thank you for your kindness and generosity in continuing to mail "The Expositor" after my subscription has expired. It seems to me your paper is getting better all the time. It is not too liberal or too conservative, but just right. Like a loved old friend, "The Expositor" becomes more precious each month. I've used it regularly for the last seven years, not as a "crutch," but as an inspiration and a help. The book reviews have been valuable too. It's all good from cover to cover.

Please continue to mail the paper, and as soon as possible you will receive my check. And I want a copy of "The Minister's Annual for 1935, but hold that as security until you receive check for \$3.25.

Wishing you more power and influence for Christ and His Church, I remain, Sincerely yours, *Rev. D. R. Fair, York, Pa.*

My dear Doctor Ramsey: Your good letter of November 24, 1934, was received, and, also, the fine new Minister's Annual, Vol. 7. You are rendering an inestimably valuable service to alert preachers in publishing these helpful volumes. If you want anything from me in the next volume, I shall be happy and honored to respond. The Annual is an inexhaustible Thesaurus for the busy preacher who seeks for the best in his successive sermons. Cordially, *Semper fidelis, Charles Edward Locke, Santa Monica, Calif.*

PREACHERS AND PREACHING

THE PARABLE OF THE CRANBERRY SAUCE.

A certain theological professor gave a dinner for a friend who had come from a distant university to give two lectures in the Seminary on the subject of homiletics.

As the day of the second lecture approached, the wife of the professor invited some friends to come and share the dinner and to make merrily with profitable conversation.

And it came to pass, as the dinner was being served from the kitchen, that the cook overlooked the cranberry sauce. Furthermore, the two waiters, being theological students, even though they carried the plates from the kitchen to the tables in the dining room, were not aware of the fact that the cranberry sauce was missing.

As the dinner proceeded, however, some of the guests, who had lived in New England, thought thus within themselves; "How strange that our hostess should serve a turkey dinner and not give us the cranberry sauce!" But other guests, who lived in Chicago, thought; "It must be due to the depression."

After the dinner was over and the guests had departed, the cook beheld the dish which contained the cranberries which she had prepared with unusual care. Lifting up her voice she cried; "Woe is me! Alas, I may lose my new job, my mistress will think me incapable of doing her work."

Turning sorrowfully to the waiters she said: "Run ye after the guests quickly and plead with them to return to the house and we will serve them with the cranberry sauce."

"Not so," replied one of the students, "by this time the guests have arrived in the Chapel and have begun to listen to the lecture of the chief guest and if the lecture is as good as the one last night, they will prefer to listen to his words and illustrations than to eat even the best cranberry sauce in the whole world."

But the other waiter, trying to comfort her, said thoughtfully: "Herein is a parable. If, while delivering a sermon, the preacher overlooks a choice portion of the message which he had prepared, he cannot call his people back, after the benediction has been pronounced, and deliver unto them that portion of the sermon which he had overlooked. He must either cast it away or else use it in some other sermon wherein it may not fit."—*Norman E. Richardson.*

THE CODES COME HOME.

"The cuts I ordered are for Church Printing," he wrote, "and the codes have nothing to do with that." This came in answer to a letter informing a reader that the price of cuts has increased so materially under the code that we can no longer supply cuts at the advertised price.

"How much shall I pay to have my duplicate overhauled?" asks another. "I have in-

quired in two places and the price is robbery."

These are two of many statements that come regarding the operation of the codes which have been hailed by many ministers from their pulpits as an "ideal come to life."

Codes have been adopted as a national measure to force the regulation of various phases of industrial and professional undertakings, presumably to insure an adequate living for the workers who execute the manual labor involved in placing "things" at our disposal. Since "Price, Hours of Work per Day, and Days per Week" are the most important features of the codes, those who have hailed the adoption of Codes must now accept the results of those regulations without too much complaint, and open their eyes to the basic fact that increasing wages, decreasing hours, and decreasing number of days of work, must increase price about three ways. The manufacturer is willing to shoulder a portion of the increase, but a three-way increase is bound to overflow and find its way into everybody's pocket.

There was a time when our forefathers, who made this country a world nation, were governed largely by a "Code" brought down from a mountain in the long ago. The Maker of that "Code," the Lord God, was interested in the actual welfare of his people, and he commissioned his servant, Moses, to make known the code to the people and preach its observance. The observance of that code built character, insured love and respect for things divine, is the foundation of all we know of *brotherly love*, and social virtue.

We need to re-read this simple code, and discover its significance as the basis for the achievements of this nation, and the individuals of this nation.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image.

Thou shalt not take the name of the Lord thy God in vain.

Remember the Sabbath Day to keep it holy. Honor thy father and thy mother.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness.

Thou shalt not covet.

Individuals grow into sturdy, virtuous, and worthwhile citizens by observing the code presented by God in the long ago, and in that observance making the most of opportunities and resources about them. It might be interesting to most church members, as well as preachers, to make a survey of the opportunities confronting their forebears a few generations back, in comparison with those we have today, but which we have grown too "soft" to grasp. How many public agencies were there in the time of your grand-father or great-grand-father, waiting to feed him and his family in case he felt the hours too long to make it worthwhile to hold on to his job? Do you respect him less, because he had back-bone and grit and manhood enough

to see it through himself? "Times have changed," say some. Yes, they have changed, because the human attitude has changed.

Every citizen of mature years can understand the meaning of God's Code, and if he has the will to observe, strength will be given him to increase his spiritual manhood to meet the demand of this Code. Why establish elaborate man-made machinery of government to enforce a tedious and artificial set of codes, when the Son of God has come to dwell in us and through His love man can attain infinitely greater heights than those demanded by the original code?—W.

WELL DONE.

A man will work all the summer keeping the yard neat and attractive, or will work all the winter faithfully keeping the house warm, but not too warm, and he may not get a sentence of praise for the difficult feat.

A woman may cook during the year about one thousand meals, cook them well and present them pleasingly, and not receive during the entire twelve months a word of the commendation that is due her.

"My brethren, my sisters, these things ought not so to be." Nor will they so be if we follow the example of our Master, who does not hesitate to say His words of eternal praise, "Well done, good and faithful servant."—C. E. World.

YOUR UNWORKED MIND.

Who of us is there that at some time or other in his life has not felt the urge of ambition, of

visions of the places we wanted to reach, or of the work we wanted to accomplish. Few of us are devoid of ambition, that urge to climb, to rise.

But time and circumstances dull the urge to improve our character and abilities and the years keep adding until on the surface we look barren, others passing by think us uninteresting. In fact we think so ourselves. But unless we keep digging, using the tools that nature has devised for our use, how are we to know what is in us.

In everyone there are unknown treasures, more precious than fine gold, and all the riches in the world cannot begin to measure up to our unknown quantities. In each one of us there is an unworked mind. The only way we can work it is by carrying through our ambitions.

Forging ahead is the simple process of yielding to our better impulses and in yielding to them we will slowly but surely reach the goal we have set out to attain. Dig and let your dreams come true!—*From West Side Y-M-C-A.*

We notice in a Church paper that the average smoker smokes enough cigarettes a day to kill 15 frogs. My, oh my. Automobiles kill 30,000 people every year, people choke to death on food, people die of excitement at baseball games, even the air we breathe contains enough germs to kill at least 50 frogs, so there is still a large field to work in. And think of the millions of frogs, rabbits, dogs, cats and other animals that are run over every year. Yea, the church still has much to do. Wasn't it Nero, who fiddled while Rome Burned?—*Stillwater Trading Co., Absarokee, Mont.*

BULLETIN BOARD SLOGANS

Life bores only when it has no purpose.

The Bible needs less defence and more practice.

Being conscious of having no faults indicates many.

Like a razor, life cannot be sharpened on a strip of velvet.

Greater opportunity is the reward of past accomplishment.

If you must be a slave let duty be your master.

Christianity is ours because missionaries once came to us.

If the Church does not seek the lost she seeks oblivion.

Truth wears no braces. When it does it is a lie.

Fidelity rather than success receives reward.

We should all talk less and say more.

Let's walk our faith rather than talk it.

Sanity in politics can only follow sanity in politicians.

Beware of the easy road. It always goes down. Devotional life, like muscle, develops with exercise.

Before your dream comes true you have to wake up.

Always, the lock opens to the last key you try, or it doesn't open.

Is yours a cafeteria life—self-serve, only?

If you are satisfied with little in yourself how can you demand much from others?

The poorest saints, if they are saints, are the sad ones.

The Word is accepted or left. It can't be bargained over.

T H E P U B L I C

A TRINITY OF GREAT FACTS

By W. FRANKLIN HARKEY

"Christ Jesus came...to save sinners." 1 Tim. 1:15.

The text is the voice of experience attesting to the certainty and worth of the Gospel. Paul was not disillusioned. He had found years ago the real heart of life. A part of his experience was frequently expressed in these words, "I was not disobedient to the heavenly vision." In this Epistle Paul writes to the young man Timothy, his "true child in faith," counselling him concerning those who teach error, and to refresh his mind in the Gospel of Christ.

Some of the essentials of Christian truth as Paul saw it are emphasized here in the text. These essentials do not change with age. The elements of the gospel message of the first century are still the underlying facts of the message for our day. In the text before us is found, "A Trinity of Great Facts," that cannot be overlooked as we face the needs of the world today. Summed up briefly, they are, Sin, Salvation and a Saviour. A consideration of these facts will not only present a trustworthy gospel, but one entitled to the fullest acceptance.

1. THE FACT OF SIN.

"Christ Jesus came into the world to save sinners." Paul felt that no other could have sinned so grievously as himself. What is sin? "Sin is lawlessness," says John. The Westminster divines said, "Sin is any want of conformity unto or transgression of the law of God. The clearest definition of the word used in the Scriptures to describe sin is literally, 'missing the mark.'" Jesus, taught, as indeed the Old Testament teaches, that sin is directed primarily against God. It is "broken sonship." Jesus began His ministry with this as the subject of His sermon, "Repent and believe in the Gospel."

Men may differ as to the definitions of sin, but all of us realize the fact of it. Sin is at the root of lawlessness and crime. The tendency nowadays is to regard sin lightly. Yet, sin has sent its blighting curse across this earth of ours and many are daily caught in its coils. And this singular fact appears in connection with sin—the closer to Christ men come, the bigger their sins appear. The Apostle exclaims, "O wretched man that I am." Again, Peter says, "Depart from me, for I am a sinful man." If men will only place themselves by the side of Jesus Christ they will realize the immense distance there is between His life and theirs.

2. THE FACT OF SALVATION.

What was the objective of Jesus' life? "To save sinners." As He himself said, "I am come to seek and to save the lost." Over against the awful fact of sin stands the glorious fact of salvation. It is a man of experience who

speaks in the text. Likewise Zacchaeus had found a new life.

The Gospel means the good news. It is the deliverance from sin and the entry into a new and abundant life. Salvation is the result. It is the old Gospel, but it is sufficient for the new day. It is that power to change lives which we so sadly need. New ways of living will find their source in hearts that have been changed.

One of the stories of the life of Alfred Tennyson relates an incident that took place one day when the poet was out for a walk. He came upon an old Methodist woman and he asked her what was the news. She replied, "Why, Mr. Tennyson, there's only one piece of news that I know—that Christ died for all men." And he said to her, "That is old news, and good news, and new news."

3. THE FACT OF A SAVIOUR.

In the mind of Paul there was only one Saviour. It was "Christ Jesus—our hope." This Saviour came in a unique character. His human name was Jesus of Nazareth, "Thou shalt call his name Jesus for it is he that shall save his people from their sins." It is interesting to note how the disciples move from His humanity to His Deity after the Resurrection. Paul speaks of Him as "Christ Jesus." Bancroft, the historian, has said, "His name is written at the top of every page of history, and around him gather all human and divine interests."

Then, too, the work which Christ came to do was unique. It was a work that only the Son of God could accomplish. Man has sinned and sin meant death. He came that man might be delivered from death and the fear of death.

That Jesus Christ has accomplished and is accomplishing His work in the world is the testimony of countless thousands. The satisfaction His life brings has been told again and again. Sometime ago while in Jerusalem a member of the American Colony gave me this interesting incident in the life of Horatio G. Spafford, the founder of the Colony. Mr. Spafford, a lawyer of Chicago, lived in the suburban town of Lake View, with his wife, Anna, and their four daughters. In 1873, Mrs. Spafford and her four daughters sailed on the 'Ville du Havre,' intending to spend the winter in Europe for the education of the children. In mid ocean the ship was struck by a sailing vessel, and in fifteen minutes it sank with all on board.

There was no wireless then to summon friendly ships to the rescue. The vessel that did the damage did all it could to save the shipwrecked passengers. Only twenty-two survived. Mrs. Spafford was among the rescued, but her children all were lost.

In Lake View, Mr. Spafford was anxiously

awaiting news of the safe arrival of his family when the crushing blow fell. The message from his wife sent from Cardiff, Wales, was terrible in its brevity. It consisted of two words—"Saved Alone."

All that night the stricken husband walked the floor. His strong faith never wavered. Out of the darkness of that night came the hymn which has sustained and comforted so many of God's children,

"It Is Well With My Soul"

When peace like a river, attendeth my way,
When sorrows like sea billows roll,
Whatever my lot, Thou hast taught me to say,
It is well, it is well with my soul.

Thus again the ever living Christ had been present, and the trustworthiness of His Gospel had been demonstrated. When Mr. Spafford and his wife were reunited they dedicated their lives to Christian work in Palestine.

HOW MUCH OWEST THOU UNTO THE LORD?

By PROFESSOR W. H. SMITH

"How Much Owest Thou unto My Lord?"
Luke 16:5.

INTRODUCTION:

One of the greatest difficulties in the spiritual life is to find the proper relation of life to Christ's standards. This has been sought along various approaches. There are those who interpret this relationship in terms of emotion, and they seem satisfied when they have a large measure of enjoyable experiences. Others seek the adjustment along the line of correct doctrinal emphasis and these feel satisfied when they believe they hold orthodox doctrines. Then others believe they have realized the goal when they make a public profession of their allegiance to Christ and His church. Now, these various approaches all have value and constitute essential relations in any well rounded Christian life.

There is however another test which seeks a more concrete and definite standard. This is the business ideal which involves an exchange of values or corresponding obligation. The underlying principle is that God has given us very richly of His gifts, and that this necessarily implies some corresponding response on our part. The initial difficulty with this standard is that the commercial aspect of life is viewed as somewhat low, narrow and selfish. It is evident that the application of commercial ideals to religious life has had a tragic history. It resulted in the commercial theory of the atonement and the creation of a scale of merit which has had undesirable consequences. At the same time it embodies a profound spiritual truth, and that is, that in the spiritual life the law of proportion and values has a prominent place. The fact that God has bestowed upon us so lavishly of His gifts is an unanswerable appeal why we should show our gratitude by some adequate response. This idea runs through all the history of religion. In the Old Testament order the people were enjoined to call to remembrance the things God had done for them, to count their mercies, to meditate upon the great things God had done, and all in order that they might be aroused to a due sense of their privileges and desire the best things.

Then in the New Testament we find Jesus stressing the same basal facts. Whosoever is forgiven little loveth little and whosoever is forgiven much loveth much. The sense of the measure of God's gifts to us inevitably calls forth a corresponding gratitude and service on our part.

The same principle is applied to the whole problem of moral and spiritual relations. Jesus declared it would be more tolerable for pagan cities than the disciples in the day of judgment because the disciple has greater manifestations of the truth, love and power of God. Paul declares that the people who had only the light of nature would be judged by that light, those that had the law would be judged by the law and those that had the gospel would be judged by the gospel. Thus rooted in the very constitution of life is this idea or principle that the response of the soul ought to be according to its privileges. Our text in the narrower immediate application can be forgotten and taken as a memorable summing up of this great eternal principle. Our spiritual blessings ought to lead to a corresponding response. This has many applications;—

1. HOW MUCH DO WE OWE IN VIEW OF OUR MATERIAL TREASURES? There is an Eastern legend to the effect that a traveler once visited a strange land. To his surprise he found the boys playing the game of marbles with diamonds. He bowed and addressed them as children of a wealthy king. The boys laughed heartily and told him that diamonds were the only pebbles that country had. It contains a most penetrating truth and that is that when precious things become regarded as common they call forth no adequate response.

As a result of our Christian civilization this generation is the possessor of riches almost untold. This has found expression in the intellectual heritage of the age. As one puts it, Our children hear truth from their mothers which Plato in his finest reaches did not know, they are familiar with truth the great prophets only guessed at dimly. Our remotest congregations and mission stations regularly hear truth which philosophers, scientists and Chris-

tians of the past did not imagine. This age is marvellously rich in truth, invention, comforts, powers and attainments before which the boasted glories of the past fade into the twilight. These have become so commonplace that we are like the boys in the distant country playing with diamonds without any due regard or appreciation of their worth.

The fact is that the most valuable material, intellectual and social values are due to Christ. Our educational systems grew out of the church. Our schools, hospitals, social service, the ideals of honesty, efficiency and cooperation have come from Him. Directly and indirectly the values of our material inheritance are the outcome of Christian character and that is the product of Christ's spirit and love.

Recently a father gave his daughter a Christmas present of material for a model town. On Christmas morning he helped her to build the town. When it was finished he said, "This is a Christian town. Now let us make it a heathen town." What was to be done? They took out the church, the hospital, the orphanage, the old people's home and everything which sprang from Christ's spirit. The little girl was amazed and cried "I would not live in a town like that for anything." Would you? It is only when we seriously attempt to estimate all the values, both individual and social which are the product of Christian thought and devotion that we begin to be aware how much we have received from Him. Indeed it is impossible to fully estimate the extent of our values for Christ has permeated life to such an extent that His withdrawal would be a collapse of our present life and hope. Have we ever asked How much we owe to our Lord? Have we ever tried to estimate what our response ought to be? What ought to be the proportion between our heritage and our devotion?

2. HOW MUCH DO WE OWE CHRIST FOR OUR HOMES? What does our home mean?

What value would we place upon them? We are all dimly aware that great values have come to us because of the truth, worship, prayer, song, strength and hope coming to us from the old home as well as from our own homes. A few years ago a large audience listened to a fine orchestra rendering the finest classical music. But there was but little enthusiasm. The leader saw the situation and the orchestra began playing Home Sweet Home. For a moment the audience sat as if spell bound and then arose and sang it through with marked feeling. Where was that? In a Christian City. You could not get such a response in a non-Christian land for they have no corresponding values. How much is the home worth? How much would you give rather than part with it? What is the response in recognition and appreciation of our homes? Surely there is some fitting response to Christ from whom these blessings have come.

3. HOW MUCH DO WE OWE FOR OUR CHRISTIAN CONVICTIONS? For the freedom from the sense of guilt, shame and fear,

for the enjoyment of peace, hope and pardon?

How much for the assurance of the Fatherhood of God and all that flows from that assurance. There was a time when men believed that god or the gods were unfriendly, cruel, and life to them was a wilderness of fear lest the unseen should crush them for some failure to offer the sacrifices. We have come to see and think of God as Jesus and the whole outlook is changed. The outcome of that faith is a new brotherhood and fellowship which is lightened by love, courage and sacrificial care. What is this worth? What would we take and consciously exchange for the pagan conception of life and destiny? And yet all this and vastly more have come to us from Christ and His Gospel among us. What is the corresponding relation on our part?

4. HOW MUCH DO WE OWE FOR THE IMMORTAL HOPE? When life is lived in health and plenty we may not think very

profoundly of life beyond death but the time always comes when we must face the future and it is then we begin to be aware of the meaning of the Christian view of immortality and eternal life. It alone assures us that the values of life here still persist beyond death and that in the life beyond the ideals and longings for a perfect life will find their full consummation. How much is this worth? What ought to be the response for such a hope?

CONCLUSION:

Even with this suggestion of commercial values as pointing to spiritual relations it becomes evident that there is something worthwhile in trying to come to some adequate sense of values. If the whole Christian community could answer this question as Christ would have it answered there would be a wonderful change, and that along two lines—

a. There would come the new note of loyalty into every heart. In the days of the Roman Empire a fearful persecution was initiated with the purpose of utterly destroying Christianity. The first order was that every soldier must worship the Emperor or suffer death. In Northern France in one regiment forty men refused. Given a second chance they refused. Then stripped of their uniforms they were driven upon a frozen lake to perish of cold and hunger. The centurion anxious to save such brave men kindled a fire hoping they would recant. Toward the morning one man returned. When asked where the others were he replied they were there singing. So impressed was the centurion he discarded his uniform and took the place of the man who recanted and went out to join with the others until death claimed every man. A due appreciation of what Christ means to us would bring this new note of devotion which would usher in a great revival of true religion.

b. It would solve all the financial and social problems of the church. People give to that in which they are interested. If they felt Christ meant everything to them they would give as he has prospered them and that would be enough for his work. How much do we Owe HIM?

THINGS WHICH CANNOT BE SHAKEN

By CLARENCE EDWARD MACARTNEY

"And this word, yet once more signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."—Heb. 12:27.

In such a time as this it gives a man strength and comfort and hope to come upon a sentence like this in God's Word—"that those things which cannot be shaken may remain." After all, the shaking of the world is no new thing. This has always been a shaken world, and will continue to be shaken and overturned until it is Christ's world. In this shaking there is an element of both progress and judgment. Old buildings must be torn down that new buildings may stand in their place. Heaps of debris must be swept away to make room for a new platform on which to build. Humanity is always sweeping onward. "Overturn and overturn," is the cry of the present and the coming Christ. With this principle of progress there goes also the law of judgment. Between the shaking down and dissolution of nations and human institutions and the moral law there is a direct, though often ignored, connection. The historian of Rome, Mommsen, has said that this fact, the law of retribution working in history, makes a Bible out of history: "And if she cannot, any more that the Bible, hinder the fool from misunderstanding, and the devil from quoting her, she, too, will be able to bear with and to requite them both." In this work of retribution and shaking, digging the grave of what is vile because it is vile, God can use evil men and make the wrath of man to praise him. The incursions of the barbarians who carried the Roman Empire down to ruin, the violence and atrocities of the French Revolution, and the more recent Russian convulsion, were terrible things, and carried out, in some instances, by terrible men; and yet what they did had its place in progress and emancipation. In a letter written in 1808, by the Prussian Queen Louise, to her father, we have a noble expression of this faith in God's purpose in the midst of world convulsions. Speaking of the Napoleonic dread which then lay across Europe, the queen wrote: "It were a crime to say, God is with the French Emperor; but he is manifestly an instrument in the hands of the Almighty to bury out of sight the old order for which He has no further purpose. I do not believe that the Emperor Napoleon Bonaparte is firm and secure on what at present is so dazzling a throne. Only truth and justice are steadfast and at rest. He is politic; that is, cunning, and he guides himself, not according to the eternal laws, but according to circumstances as they are just now. Consequently, he stains his rule with much injustice. I believe steadfastly in God, and therefore also in a moral ordering of the world. This I do not see in the reign of violence, and so I entertain the hope that better days will succeed the present evil ones."

In the midst of world convulsions we must always bear in mind these two principles of pro-

gress and judgment. One who was himself a great world shaker in the hand of God, Cromwell, said, "What are all our histories, but God manifesting himself that he hath shaken and tumbled down, and trampled under foot whatsoever He hath not planted?"

After all the shakings of judgment and the testings of time, the unshakable remain. This the inspired writer puts in contrast with the things that are made. The things that are made, he says, are shaken and removed; that the things which cannot be shaken may abide. Even the heavens and the earth were not made for themselves and will pass, and the Scriptures make it clear that the whole physical platform of man's life will be dissolved and leave not a wrack behind. But, what is more important for our thought, all those things which have been devised and created and fashioned by man, will pass. This includes kingdoms, empires, monarchies, democracies, dictatorships, despotisms and soviet unions. They are external things, efforts to express man's idea of government and justice. Nothing can be more apparent than that these forms have been shaken, are now being shaken, and shall be shaken. But the principles of law and order and government and justice—these were not made by man and cannot be shaken or destroyed. They remain intact after every convulsion.

Moral principles abide because they cannot be shaken. Men can and do defy them and attack them or abandon them as they are expressed in the Ten Commandments. But they remain to exact their penalties upon those who break them and to bestow their blessings upon those who keep them. It is impossible to think of any kind of society or government where these moral principles can be safely ignored. There is something in the mind of man which does them reverence, and after every convulsion and social earthquake, they stand out in clearer characters. As Disraeli said once so eloquently at Oxford concerning the French Revolution, so it might be said today concerning the earthquake that now shakes the world: "When the turbulence was over, when the waters had subsided, the sacred heights of Sinai and of Calvary were again revealed, and amidst the wreck of thrones; extinct nations and abolished laws, mankind tried by so many sorrows, purified by so much suffering, and wise with such unprecedented experience, bowed again before the divine truths that omnipotence had entrusted to the custody and promulgation of a chosen people."

Things made are things seen, and are therefore temporal and can be shaken down. But the things spiritual and unmade are eternal. We see the dust which fills the air, and start at the shock and crash of falling institutions. But we must remember the things which are unseen, spiritual and which cannot be shaken. We receive, says this writer, a kingdom which

cannot be moved. What are the possessions of that kingdom? They are prayer, faith, brotherly love, and hope. These things are not of the world. The world did not make them, the world did not bestow them, and it cannot take them away.

This unshakable kingdom of the believer is summed up in Christ, the same yesterday, today, and forever. Unshaken Himself, it is He Who shakes the heavens and the earth. The earth shook when He cried, "It is finished" on the cross. But no shock of time shakes or can shake the Cross. It towers over the wrecks of time. Our fellowship with Christ, His love for us, our hope for tomorrow, our belief in the victory of righteousness—these are things which have never been shaken and cannot be shaken, and upon them we must put our reliance in these troubled and anxious times. The friendship and help of Christ is the same today that it has ever been.

"But warm, sweet, tender, even yet,
A present help is He,
And faith has still its Olivet
And love its Galilee."

The important question for us is this: Do I have a place in that kingdom of Christ, or is my kingdom the only kingdom which I own, one whose possessions are bank stocks, earth

pleasures, occupations, and relationships, all of which now shake and will be shaken; or am I a citizen of this Kingdom unshakable? By repentance and by faith, you enter into that Kingdom. Christ, the same yesterday, today, and forever, invites you to enter.

There is no city like Damascus, which is the oldest of cities built by man. There, as everywhere, in the East associated with great events in the birth of Christianity, one is oppressed and depressed by the dominance of a fierce anti-Christian religion, for Damascus today is one of the sacred places of the Moslem world. What was once the great church of St. John the Baptist has now for centuries been a Mohammedan mosque. Standing in the shadow of the dome of the tomb of Saladin, the great Moslem conqueror, one can hear the muezzins cry from the minarets of the mosque that once resounded with hymns of praise to Christ. Reflecting upon that, and hearing that strange music, one's faith needs to be strong. On one side of the mosque, where evidently there was an entrance to the ancient church, there are still to be seen, unobliterated by the Mohammedans, these words—and climbing up to read them, one takes new hope and courage for the future of Christ's kingdom—"Thy Kingdom, O Christ, is an everlasting Kingdom!"

GOD IS TRUE TO HIMSELF

By ROBERT HENRY MILLER

And we know that to them that love God all things work together for good, even to them that are called according to his purpose. Rom. 8:28.

Few passages of our New Testament have been so rich in comfort for those who bear the burdens of life. Our text has been a banner of victory to millions of souls, borne down with sorrow.

But we should not limit its use to occasions of suffering. These words were spoken by Paul at the very zenith of his activity. They were born in the brain of a man who was planning a statesmanly program of church extension. Two bold pieces of strategy lay before him. First, by a gift from all the Gentile churches to the brethren at Jerusalem he hoped to heal the breach which had threatened the unity of the Christian brotherhood. Second, with a unified Christendom back of him, he proposed an advance upon Rome, the capital of the Empire. It was a mind harboring these great designs that gave birth to the words of our text. They are the words of a Christian warrior.

We may be sure that the faith which supported Paul will give the same support to those who bear the risk and toil of life today. Romans 8:28 is quite as rich in inspiration as it is in comfort. The laborer can find as much here as the sufferer, the young as much as the old.

I. The full meaning of our text does not appear until we have given some attention to

the context. Let us follow Paul's thought as it is set forth in the paragraph as a whole.

"We know not what we should pray for as we ought." That is, our desires are ignorant. They need direction and discipline.

Is it not apparent to a little sober reflection that our chief difficulty is not our inability to get what we want, but our success in getting the things we want which are both useless and harmful? In the presence of wholesome food we live out of the garbage can. Our sense of values is at fault. We put evil for good and good for evil, darkness for light and light for darkness. We spend our money for that which is not bread and our labor for that which satisfies not.

Two boys were bosom friends. In early manhood they came to a parting of the ways. One went west to make his fortune, while the other became a great preacher and lecturer. For a period of over forty years neither heard from the other.

Then without the intervention of either of the old time friends, the chautauqua committee at the home town of the westerner arranged for the preacher-lecturer to speak on their platform. When the farmer knew that the friend of his boyhood was to visit the community he arranged to meet him at the station and to entertain him in his home.

At the appointed time they met, and were soon on their way to the home of the farmer.

When they came in sight of it, the visitor broke forth in words of highest praise, for it was a view to inspire eloquence in anyone who has an enthusiasm for country life.

His host was quite unresponsive. "I reckon it is all right." Then he made his confession. Forty-some years ago he had come west to make his fortune. He had made it, but by such hard driving as to earn the ill will of all his children, who had left him for distant parts. His wife had died under the regime of hard labor which he enforced. Now he was alone, taking his meals at the table of a hired hand, amid scenes which recalled long-lost, happy days and wasted opportunities.

This farmer was the victim of a mistaken desire. He set himself to achieve values which were less than the highest, and his success in winning them was his misfortune.

"For cap and bells our lives we pay;

Bubbles we buy with a whole soul's tasking." It was no ordinary insight that led Paul to say, "We know not what to pray for as we ought."

II. It is in this matter of our desires that the Spirit of God comes to our aid. You might call it the work of God within our lives in contrast to His providence over the world without, which is the subject of our text. "We know not what to pray for as we ought, but the Spirit comes to the aid of our erring hungerers. The Spirit guides our desires aright."

A false standard of values can waste a whole life in vain and profitless pursuits. It will guide us into blind alleys and set us at chasing phantoms.

Every life has time and energy enough to register some worthwhile achievement, if one's values are true and his desires are right.

The character of our desires, therefore, makes all the difference between futility and usefulness, defeat and victory, death and life. That man is saved whose desires have been brought into harmony with God's will by the Holy Spirit.

In the context which we are studying, Paul further reminds us that, in respect to our needs,

God combines perfect knowledge with perfect passion. He knows all, and loves to the end. He desires our good with yearning which passes human understanding, "with groanings which cannot be uttered."

Or, to put it in other words, Paul is at home in the world. He is like a child in the house of good parents. He does not worry about food, clothing, and shelter. That is the care of someone who is wiser and stronger than he. So it was with Paul; so it is with us. One who is wiser and stronger than we is inexpressibly concerned about our welfare. His Holy Spirit is constantly at work within us, teaching us to desire those things which are of supreme worth.

III. Paul now directs our thought to God's providence over the world about us. "All things," he says, "work together for good to them that love God, to them who are the called according to his purpose."

The force of all that has been said is gathered up in this triumphant utterance of faith. If God is the author of high desires, will He not be true to his own work? Will He not help to realize those desires?

My father died in 1892, leaving mother with four sons, whose ages were six, five, three, and one. Five years later mother moved into a house on the farm of my uncle, in order that he might "teach the boys to work," as she expressed it.

As my uncle worked with us he was always talking of those things which boys should know and do. One of his hobbies was that every young person should get a college education. He was never done pressing the point. He had the happiness to see all eight of his children graduate from college.

It was he who planted in their hearts a desire for a college education. Who, do you suppose, paid the bill? He did. The author of that desire put all his resources into its realization!

Is not God as good? If His Spirit trains us to desire the highest things, is it not a positive guarantee that He will make all things work together toward their attainment?

REGENERATION

By MARTIN PAUL LUTHER

"Except a man be born from above, he cannot see the kingdom of God." John 3:3.

Regeneration is a doctrinal term which receives its share of ridicule. It is a popular word in the seat of the scoffers. This is a term which receives its share of neglect in religious circles. Why is it ridiculed by some and neglected by others? Because it is not adequately understood by either.

Regeneration describes a fact of life which is necessary to progress. Regeneration is a part of nature's process and is indispensable to the successful life. The word means to "be born again." The Greek word that is used means "to become."

The infant which is born is one who is "be-

coming." The man, like Nicodemus, who is born again is one who is "becoming" something better, finer, nobler than his former or present state of being. Nicodemus presents a case of arrested development. He knew the Jewish law. He had not interpreted the facts which he held as so much information.

The Ten Commandments had not been translated into vital experience. His life was formal. Therefore, it was lacking in sympathy, love and human helpfulness. We say that there was something lacking in the makeup of his personality.

All life has its examples of regeneration. The seed which is cast into the ground to live must germinate, die, cast off something and take on

something. That is regeneration. It is a process of development and not a finished act. The seed may lie dormant until it meets the forces of earth in the soil—then it is born again.

Here is a man's life going along on the level of mediocrity or showing signs of retrogression. Then there comes an awakening. The life germinates—makes necessary adjustments with the forces of the universe and begins to grow again. It is readily understood then that regeneration implies a conscious need for development, an appropriation and utilization of the forces of this world to help in attaining a grander degree of life. The only consistent scoffer, then, is the man who actually enjoys mean, static, unprogressive life—the man who is fully satisfied with things of low degree.

What does religion offer to men as an aid to the regenerate life?

1. First of all it is the primary task of religion to awaken men from spiritual lethargy and indifference to understand the need for a new and better life. The greatest tragedy for the race is for a man to feel he has reached the height of his career. There are too many people who are saying in effect "I am" when the tone of their lives should be, "I am becoming." One of the most common expressions of the day is one which is uttered so often in the midst of a task: "I have done all I can." Jesus wept bitterly when it looked as if he could do no more for Jerusalem and all it represented in the life of the people. Yet he went on from there to the cross. We stop on the hill overlooking Jerusalem and the cross. We have made a mess of our lives because we have been too prone to "let well enough alone." Nicodemus saw that his formal and static life could not match the beauty and moral value of Jesus, so "he came to Jesus."

2. The second thing which religion offers is the principle of association. Nicodemus came to Jesus. He became associated with the most powerful personality and life-giving influence in Palestine. When he sat through the night with Jesus all the force of the Master seemed to penetrate his being. This ruler of the Jews entered into a discussion on the meaning of life. He sought to discover the highest point of view. He had an opportunity to see the incarnation of the highest spiritual values in the life of a man. This law of association is the foundation work of every human structure. Live with the best that you know in art, literature, music and the finest example of noble living until the best of it all penetrates your being. The person who lives constantly in the atmosphere of the New Testament will some day find himself making progress in the art of living. The old adage, "birds of a feather flock together," is the principle of life working in a positive sense in the careers of the Apostles and the true saints of the Church of yesterday and today.

If your heart is awakened to the need of spiritual development seek the company of high-minded persons.

3. Then be sure that the regenerate life depends in the third place upon a struggle. Temptations are not easily overcome until good habits of thought and practice are formed. It was not easy for the twelve to live after the manner of Jesus, and one of them failed miserably. We are not sure that Nicodemus passed this third test. We do know that the Apostle St. Paul was thinking of the values that come from accepting life as a struggle when he said near the end, "I have fought a good fight." He had to strive daily with the weakness of his person. The mastery of one's person and circumstances is one of the greatest achievements of all time. Few there be who pass the test. Nevertheless religion says: Expect and be prepared for struggle in the development of life. Do not become a Christian to find an easy life. If your conscience is awakened to the need of regeneration you will find in Christ a new source of power to battle with life's enemies. "I can do all things through Christ, who strengtheneth me," said one who knows what he was talking about.

4. Finally, religion offers the thought that the regenerate life depends upon the ideal or objective. No man ever goes higher than the ideal which summons him. If there is one wrong our generation is committing, it is that of drifting with the tide. We, as individuals, seem to have lost our sense of direction. In the days of sailing vessels there were few who knew how to use the sextant and compass. Such a navigator was indispensable. The charting of the course, too, was essential. Our tendency is to live from day to day. We do not plan a spiritual achievement nor do we look forward to a better day with any idea as to what that day will be like. What do you wish to make of your life? Create your ideal. Come to Jesus for an understanding of the values which must go into the composite picture of life's tomorrow. Why not consider the high points of morals which we should like to reach ere we pass to eternity. One likes the attitude of William Ellery Channing in building the course of his life in what he calls "My Symphony":

To live content with small means;
To seek elegance rather than luxury;
And refinement rather than fashion;
To be worthy, not respectable;
And wealthy, not rich;
To study hard, think quietly,
Talk gently, act frankly;
To listen to stars and birds,
To babes and sages with open heart;
To hear all cheerfully, do all bravely;
Await occasions, hurry never;
In a word, to let the spiritual,
Unbidden and unconscious,
Grow up through the common—
This is to be my symphony.

COMFORT FOR THOSE WHO MOURN

By CHARLES H. KUENZLI

"As one whom his mother comforteth, so will I comfort you." Isaiah 66:13.

The Word of the Lord holds for us messages of comfort and of healing. In our hours of sorrow and of loneliness, our minds are more open to heavenly influences, and more receptive to the angelic message, than in the ordinary routine of life. The Lord has given us special promises for our reassurance during the dark hours of grief and of loss. "Blessed are they that mourn," he says, "for they shall be comforted." "Let not your heart be troubled . . . in my Father's house are many mansions."

None of us have found this world so joyous, or the things of this world so satisfying or so secure, that we would want to remain here to eternity. Most of us have learned to look forward with eager anticipation and expectancy to the fuller, freer life of the spiritual world, which is independent of the limitations of this world. As the encroaching claims of old age wean us away from the merely natural things of life, we are being prepared for the life of heaven. All our activities and interests, our most absorbing and useful occupations, as well as our weakness and weariness, our illnesses and disappointed hopes, may point us to the surer and more tangible things which this world does but picture.

There is planted in the inmost depths of every human soul the assurance of immortality. If this instinct is not awakened or developed into living consciousness in this world, it is not thereby destroyed. It lies dormant until the angels of the resurrection awaken us to conscious thought concerning what we have termed "the hereafter." Those beings who have ministered to us during our earth-life as guardian angels have not forgotten nor forsaken us in this hour of change. The hard things of life may have served to loosen us from our love of the world, so that we are prepared to relinquish it gratefully, "not knowing whither we go." On the other hand, the uses and innocent pleasures of this world may have awakened in us a desire and a longing for the wiser uses and the more enduring joys of heaven.

The fact that man is a spiritual being becomes more and more apparent to us as our hearts are drawn more and more to that heavenly home to which so many of our dear ones have preceded us. Our sorrow is alleviated because of their release from the weakness, the pain, the sorrows and the burdens of this world; yet we need the reassurance, given in the Lord's own words, concerning the continuation of life beyond the valley, to the heights above. This thought has been developed in Longfellow's "Resignation":

There is no Death! What seems so is transition.
This life of mortal breath.
Is but the suburb of the life elysian,
Whose portal we call Death.

We are taught by the Lord himself, from his

own example and from his work among us, something of the state to which we come after the death of the body. It has been told us by the Swedish seer, Emanuel Swedenborg, that "those who have recently died greatly wonder that they should have lived in such ignorance and blindness about the state of their life after death." We who still live in this world might also "greatly wonder" at our state of ignorance, more especially since the Lord's teaching concerning the spiritual nature of man and his immortality is the foundation of the Christian faith. He says: "I am come that they might have life, and might have it more abundantly." Again he says: "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice."

The Lord spoke to Jairus concerning this experience of death. When the messenger came with the tidings that the daughter of the ruler of the synagog was dead, even after the Lord had been told of her illness, and while he paused to bestow comfort and healing where there was great need, he said: "Be not afraid; only believe." When he was confronted with the evidence of death, he insisted: "The damsel is not dead, but sleepeth." In the case of Lazarus, confronted with still more conclusive evidence of the reality and permanence of death, he spoke to the sorrowing sisters: "Whosoever liveth and believeth in me, shall never die!" He had already told his disciples that he would go that he might awaken his friend Lazarus from this sleep which we call death, and this he did.

These restorations do but picture for us the Lord's power over the "last enemy," and they show for our reassurance that death is indeed but a deeper and more restful sleep than any which we have known. In our natural sleep and awakening, night after night and day after day, we have faith that we shall not forget, in the intervening hours between our falling asleep and our awakening, our family and friends. We do not fear that we shall fail to remember our surroundings, as well as the past events of our lives. So, in this sleep called death, from which the Lord awakens each one to a realization of the spiritual realities of what we call "the other life," we will find ourselves unchanged, except in our freedom from the burdens of materiality. We are taught that when we are awakened to this new spiritual state, free from the limitations, the hindrances and the suffering of this world, we are not in a strange and unfamiliar country, but are consciously in the spiritual home of which we have ever been inhabitants. This spiritual home, in which we are actually living now; from which comes our love for all that is true and beautiful; in which we find the happiness which this world cannot give, becomes visible to us as the veil of the flesh is withdrawn and left behind.

We begin in the spiritual world exactly where

we leave off in the natural world, just as we begin tomorrow very much as we leave today. There is in both cases this difference: We have had the benefit of the healing, strengthening restorative, sleep! In the case of the sleep called death, we have immediate and increasing opportunities for development along the line which we have chosen and made our own in this world. How could it be otherwise!

All that we have loved—all that has loved us—of our beloved, has ever been the spiritual individuality, which is not subject to death or decay. We are assured that "one life continues into the other, and that death is merely the transition . . . All the hindrances to progress, all affliction and infirmities which we feel so keenly in this world, are there done away."

We may be sure that in all that concerns us there is a wise and loving Providence, which is

able to bring a good through all that seems most sorrowful and sad. We may realize, for our comfort, that the "shadow" is on *this* side of the valley—never on the other. The flowers with which we surround the garment which formerly clothed our beloved, do but counterfeit the loveliness upon which *their* eyes unclose. The tender, loving sympathy with which our friends surround us, do but show forth that sweeter, deeper and more heavenly aspect of the divine love, which enfolds and upholds the soul awakening to the surety of heavenly joy and beauty. The message from the Lord is to each one—whether on this or the other side of the shadow: "Yea, I have loved thee with an everlasting love. Therefore with loving kindness have I drawn thee." "As the Father hath loved me, so have I loved you. Continue ye in my love."

THE JUNIOR PULPIT

THE ARTIST'S SIGNATURE

By F. C. HOGGARTH

A curious story is told of the Flemish painter, Quintin Matsys, who died four hundred years ago. As a youth he followed the trade of a blacksmith. Then he fell in love with an artist's daughter, only to find that her father refused to sanction her marriage with anyone except an artist. It seemed an unpromising situation for the smith. Matsys, however, determined to win her hand, began to study art. Presently he laid aside his hammer, left the forge and entered a studio. His love apparently kindled unsuspected powers and Matsys in due course was found to have artistic capacity of a high order. His indeed became one of the greatest names in Flemish art. "He is" says one authority, "the first complete painter, who runs through the whole gamut of human feelings and passions." He was a superb colourist. His masterpiece the Entombment, was ordered by the Antwerp joiners guild for the decoration of their Altar in the Church of Notre Dame, and is now in the Museum of that city.

An interesting fact about Matsys is that he was accustomed to sign his pictures with the three words "*As I can*," an echo possibly of words once spoken by Jesus "She hath done what she could." His constant aim, apparently, was to do the best work of which he was capable. He refused to do slipshod work. He never fell into the habit of saying or of thinking that anything would do.

A famous man once said that the words "this will do" have done more harm than almost any other words in the language. He thought the nation was in for a difficult time, especially in industry and commerce and that the only chance was for everyone to do his best. Youths who want to make good must never use that excusing phrase, "this will do." They should always

be able to say "This is the best I could do." To live in that spirit is true patriotism and good religion. Slipshod work is both unpatriotic and irreligious.

The refusal to do his best was the sin of the man with the one talent. The disgruntled fellow didn't try. He thought he had a grievance and threw away the one chance of making something worth while of life.

Visiting a famous college once, we saw over the entrance the motto "*Quant ja puis*"—"As much as I can." We found it also on the cover of the School Magazine, surrounded by oak leaves and acorns. Whether the students manage to live up to the motto we do not know. Anyhow, they have one of the finest mottoes in the world, and one that runs counter to some current traditions found in schools. "*As little as I can*" seems the motto of some. Clever ways are sometimes devised for dodging work, of making a fair show with a minimum of effort.

In games of course, the best is usually given. Anything less than the best there would be visited by the deserved contempt of one's school mates. It is possible, however, to slack in the classroom and not be less thought of by them. The motto honoured in games is not always honoured in work.

The worst of it is that such an attitude is not easily left behind once school and college days are over. To live in that way year after year is to have formed a life habit. To manage to get through with minimum effort may at the time seem clever, but it is a calamity. All too many have "*As little as I can*" as their life motto. They are found in every office and workshop.

Edward Bok, in his autobiography, tells how when he entered business he expected to find

all the avenues to success crowded with eager aspirants. Instead of which he says he found every avenue wide open and not over-peopled. Nothing astonished him more, he says, than the low average of ability of those he often had to work with. He looked at the top and instead of finding it overcrowded he was surprised at the few who reached there: the top fairly begged for more to climb its heights. Then he significantly adds, "for every youth eager to serve, willing to do more than he was paid for, he found *ten trying to solve the problem of how little they could do for the pay received.*"

"As much as I can" ought to be set over

every factory and office as well as over every school in the land. That is the spirit needed, not in one class only, but in every class. For youth it is the way upward. The heights are open to the youth of that spirit.

When Baden Powell formed the junior boy Scouts, he called them Cubs and gave them this motto—"Every Cub is expected to do his best." There could hardly be a finer expectation. It is a great challenging ideal to set over a boy's beginnings. Nothing finer or more promising could happen to a nation than for its boys and girls to be forming that into a life habit.

THE LEGEND OF THE DEVIL'S REQUEST

By F. C. HOGGARTH, BOLTON, ENG.

Mediaeval legend tells of an angel being sent from Heaven to warn the Devil that God intended to take from him all the temptations by which he had seduced mankind. The Devil apparently accepted the decision, being unable to do otherwise. He begged the angel, however, to leave him just one temptation, the least important of them all. When the angel asked the name of the one thus requested, the Devil's answer was "Depression." After due consideration the angel concluded that Depression was a negligible unit among the sins and granted the request. So that one temptation remained as the Devil's only wile. "Good," laughed the evil one after the angel's departure, "in this one gift I have secured all."

The old tale is no compliment to Angelic wisdom. But then the Devil always was a wily rogue and there was not a little insight in his choice.

Depression and its allies, gloom, sullenness, sloth, worked much havoc in mediaeval religion. Mediaeval Moralists had much to say about this sin which often seemed to be fostered by the monastic type of life.

The legend doubtless grew out of their fear

for this besetting peril—the spirit which regards the world is hopelessly given over to evil, which says: "the struggle naught availeth," and ceases to fight and strive.

Depression of that sort is not confined to the mediaeval age. Nor is it a negligible, harmless affair of temperament. Where it enters, a man's soul is in peril. Depression paralyses. It knows no enthusiasm, attempts no exploits, wins no victories. It is the very negation of the Christian religion. For Christianity set Hope in the very forefront of the virtues. "Now abideth, Faith, Hope and Love"—these three and the midmost is Hope. The Bible is a book of Hope. The God it reveals is a God of Hope—a God who is ever bringing new hope into apparently hopeless situations. A recurring, prophetic phrase, heard in the worst situations is that forward looking and hope filled word. "Behold the days come, saith the Lord."

Not the least part of His salvation is to save men unto hope and enable them to face life and all it brings in a brave and buoyant spirit. For by hope do we live.

A GOOD ACCOUNT

By W. R. SIEGART

Philemon 18.—Put that to mine account.

In these days we are familiar with accounts which are not fully paid. Some people who owe money don't feel like paying or maybe they are not able to pay. Banks have been forced to close because their loans were not paying sufficient interest and because the principal of loans were not being paid. So we understand that accounts should be paid.

But I wonder if we ever heard of a kind of account whose virtue consists in never being paid in full? That's a peculiar account, isn't

it? But it's just the sort of account I want to tell you about this morning.

Some years ago Cornell College had a dean by the name of Hamlin H. Freer. He it was who started one of these most peculiar accounts. It wasn't in a bank either; it was in a human heart.

One day a young man by the name of Edward T. Devine came to Dean Freer for help. This young man had recently been graduated from Cornell. He was very brilliant but he looked very young. He wanted to be a teacher but

everywhere he applied for a position they refused to give it to him because the school boards thought he was too young. He made no progress, so he came to Dean Freer for help.

Now the Dean knew the talents of the young man and he had faith in him, so he told Devine he would take the matter in charge. He, himself, went to see one school board after another until he got Devine a job. The young man was very grateful. He said, "What can I do to show my gratitude for your help?" The Dean then started his peculiar account which hasn't been paid in full to the present day. He said, "Edward, when you get a chance to help some other young fellow, do it and charge it to my account." Every time Edward helped some one he would charge it to the Dean's account and thus it was to be paid.

Some years passed and young Edward was then secretary of the organized charities of New York City. There came to him a young man by the name of Frank Persons, just graduated from college, looking for a job. He got one, and he too wanted to express his gratitude. But Edward Devine told him about his own experience with Dean Freer and said, "This is on the Dean's account. When you get a chance to help some young man get a job, charge it to my account."

Some more years passed and Persons came

to occupy the position Devine held as secretary of the organized charities of New York City. But that was not the end. It was not long ago that President Roosevelt appointed Frank Persons to direct the reforestation army of 250,000 jobless men. So you see he has been engaged in finding work for all these men. Perhaps he is charging part of it to the account of Dean Freer and part to the account of Edward Devine.

What a wonderful chain that is! It is certainly a very good account. It continues even after the person who started it has left this life.

So every one of us can start such a good account. When we can help some one let's do it. When we can do good for some one let's do it. Then we too can build up such a good account that it will never be paid in full. The good deeds we do multiply and increase. In joy and satisfaction we reap our rewards. Such payment of kindness is never completed. People have been known to have been kind to strangers and they have been known thus to have entertained angels.

(This is a specimen sermon, one of 57, written by Dr. Siegart and published in book form under the title "Children of God" and other story sermons. The book is seventy-five cents, and may be had at your local book store, just released.)

THE THANK-YOU MAN

By CHARLES ARTHUR BOYD

Once upon a time a certain Teacher was traveling to the capital city of his country. On the way he had to go through a certain town and on the edge of this town he had a most interesting adventure.

In that country in that time they had no hospitals for the sick folks, and when anybody had a particularly catching disease like the measles or the scarlet fever, the only way they knew of to prevent the disease from spreading was to send the sick man away off by himself to live on the edge of town. Not a very good way to make him get well quick, do you think? There was one particular disease which they were more afraid of than any other, and the poor folks who had it were driven off from everybody else and had to get along as best they could off by themselves. Since folks did not die of this disease right away, it was quite natural that those who had it would get together in little groups and help each other all they could. But they had to keep out of the towns and live on the edge of things in more ways than one.

Well, as this Teacher, who also had a reputation as a wonderful Physician, came along toward this certain town on this particular day, he saw off at a distance from the road a group of these unfortunate sick folks, and he was sorry for them. Some of them spied him, too, and they guessed that this might be the wonderful physician about whom they had heard folks talking as they passed along the road. So they

rushed all together toward the road and got as near to it as the law would let them. There they waited till he came along and when he was near enough to hear them, they all shouted out "Have mercy, Have mercy, Have mercy on us." The Teacher-Physician stopped, looked at them, saw how badly off they all were, and then quietly spoke.

"Go, show yourselves unto the priests."

That was all he said, but it meant a great deal to those poor outcast sick folks. In that country it did sometimes happen that folks did get well even from that terrible disease, and the law of the land provided that when anybody thought he was cured he should go and be examined by the priest, and if the priest thought he was well, he should make certain offerings and after staying off by himself for a certain number of days, he might be declared well again.

So these poor men knew what those directions meant. They didn't stop to ask all about what was going to happen, nor what the priests might say to them if they were to come without being cured. They just started then and there, taking the Teacher-Physician at his word, pretty sure that something good was sure to come to them.

On the way that something good did happen, for every one of the ten of them was cured!

Then another something good happened to one of them—only one, it is sad to relate. The other nine were so excited about being cured that they forgot all about this other good thing.

The one man, when he saw that he was well again, turned around right there and went back to hunt up the Teacher-Physician. What for, do you suppose? To say "Thank You," of course! But nine out of ten just completely forgot to thank the One who had done such a wonderful thing for them.

"The Thank You Man" received another great blessing, for when he said his "Thank You," the Teacher-Physician told him to go in peace, for his faith had made him whole.

It might be interesting if every Junior should keep tabs on himself for a week to see which group he belongs in—the nine "Take-things-for-granted" folks, or the one "Thank-You-Man."

Look-up-things

1. The name of the Teacher-Physician.
2. The book of the Bible which tells this story.
3. The nationality of the "Thank-You-Man."

LENTEN SERMON OUTLINES

By I. J. SWANSON.

Lent has been observed from the early days of the Christian Church as a period of fasting and reflection, preparatory to the festival of Easter. In the time of Irenaeus, during the forty hours between the afternoon of Good Friday and Easter morning—the length of time the body of our Lord lay in the tomb, food was entirely abstained from.

In Alexandria, about the middle of the third century, it was customary to fast, partially, during Holy Week. Early in the fourth century, the Lenten season was observed not only by fasting during Holy Week, but by preparation for baptism, for absolution, and for retreat and recollection.

Lent begins on Ash Wednesday and ends on the Saturday before Easter. (Ash Wednesday, this year, falls on March 6).

Lent is observed by the Roman Catholic, the Greek Catholic, the Lutheran, and the Anglican Churches. Many other Protestant churches are now observing the season.

It is a period for self-denial, for searching of heart, for meditation on our Lord's temptations and his spiritual victories. This sort of regimen is good for both body and soul. It helps to develop the prayer life, it gives one spiritual poise; it increases loyalty to the Church and the Kingdom. Through instruction in pastors' classes during Lent, multitudes of young people are prepared for church membership.

not use it for himself. See Jesus reply to the devil's suggestion. (verse 4). The higher life is not to be sacrificed for the sake of the lower.

2. *Verses 5 and 6.* The devil does not deny Jesus' Sonship, but asks him to do a spectacular act, since Scripture warranted it. (The Devil misquoted the Scripture.) Jesus refused. It would be presumptuous. It would be a convincing proof to the people, if Jesus were to cast himself from such a great height and would suffer no harm; but Jesus pointed out that God had not promised to protect any one who assumed such a risk without the Divine order.

3. *Verses 7-10.* The strongest temptation of the three. Jesus wanted to win the world to God. The devil painted a dazzling picture—he would give all the kingdoms of the world, "if thou wilt fall down and worship me." The condition broke the spell. Verse 10 expresses Jesus' scathing condemnation and contempt.

In the end Jesus will rule all the world—in righteousness and love. (See Rev. 11:15). Note Jesus' use of Scripture to repel these temptations. Verse 11. After temptations are resisted, and character tested and found sound and leadership demonstrated, the angels come to minister to such high souls; they share the fellowship of the heavenly host.

II. When Ye Pray, Say, Our Father Which Art In Heaven

Luke 11:2.

It is assumed here that men will pray. It is normal to the human race—the exception proves the rule. But often prayers are selfish. They will be less so, if we say "our" Father. It includes the family—the world family, whose needs we should pray for as well as for our own. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." He was the first internationalist; the first true democrat; the first to acknowledge equality of the sexes. Now if we sincerely say, when we pray, "Our" Father, we at once acknowledge that we are brethren, children of the one God. We are in the greatest brotherhood on earth. We must therefore seek their highest good, both material and spiritual.

I. The Temptation Of Jesus in the Desert

Matt. 4:1-11.

After the baptism of Jesus, the opened heavens, the spirit of God descending upon him like a dove, lighting upon him, and a voice saying, "This is my beloved Son in whom I am well pleased," Jesus was led of the spirit into the wilderness to be tempted of the devil! After a great spiritual experience, there is often reaction, and temptation. But God tempteth no man to evil. It is a test of one's moral and spiritual convictions and, in this case, of the Messiahship of Jesus.

1. *The people were looking for a Messiah who would show miraculous powers.*

Jesus had that sort of power, but he would

The Russian Soviets claim to be a brotherhood, but since they do not believe in God, they cannot pray "Our Father"; and as a matter of fact they do not practice genuine brotherhood. It is a matter of record, which Russians do not deny, that knowingly and deliberately, they took a few years ago so much wheat from the peasants to feed their industrial population that there was not enough to carry the peasants through the winter, and millions of them starved.

How different was the attitude of that great Russian, Count Tolstoy. Multitudes of Russians in his day were like him in having a sense of brotherhood, they acknowledge its claims. One day Tolstoy was accosted by a beggar who sought alms. Tolstoy felt for money in his pockets, but finding none, said to the beggar, "Brother, I am sorry that I do not happen to have any money with me, else I would gladly help you." "Thank you," replied the beggar. "You have given me more than gold. You have called me brother."

III. Thy Kingdom Come

Matt. 6:11.

Thy will be done in earth, as it is in heaven. Give us this day our daily bread. Millions upon millions are longing, if not praying, for such a kingdom. They are hoping for it through communism; or fascism; or nazi-ism; or through a kingdom ruled by a wise, able, and Christian king; or through a "New Deal." What they want, is that kind of government that will secure to all its nationals a fair chance at the good things of life. In short, for all their fellow-citizens they desire security of employment, a chance to own a home, security in old age, protection of health, "bread" for body, mind, and soul. Unlike the Russian Soviets, our country is taking care of some ten millions now out of work; it is planning to provide work for the employable, until private industry can employ them; and is asking the States to take care, by charity, of the two millions or so of the unemployable. Is not this the proper Christian attitude?

One of our Protestant denominations has appointed a Council for Social action, and states, "our all-inclusive objective at home and abroad is the realization of the Kingdom of God, which involves the regeneration of individuals and their integration into a new world order, just cooperative, and righteous." Is not this one good way to work for the kingdom?

IV. The Soul Comes Back

Matt. 16:26-27.

It is encouraging to find preachers turning back to Jesus' point of view regarding the soul. We have had entirely too much in recent years of behavioristic psychology, and far too little of the teaching of Jesus about the soul. It is important, of course, for preachers to consider the effect of environment upon personality—social, economic, political, and all other factors; but it is all-important to understand what Jesus taught about the soul.

Some months ago, the writer heard a brilliant liberal minister publicly confess that he had changed his preaching from the dominantly intellectual to the dominantly spiritual. He had gone through in recent months, he said, a deep emotional experience which brought him close to God. He sought God in his distress and found comfort and fresh strength. It was a vital experience of spirit meeting spirit, through prayer. This experience has enabled him to preach the message of Jesus with new power and marked effect. His splendid intellect is now consecrated to preaching the Gospel of Christ.

Just recently, we find Dr. Albert Edward Day, who has given great service to the redemption of the social order, declaring in his new book, *Jesus and Human Personality*, that "too many ministers have abandoned a primary concern for individuals in their passion for transformation of social systems." He puts emphasis, in this book, upon redeeming the individual rather than upon revolutionizing society. He works for both, of course; but feels that the salvation of the individual is the primary duty of the church. The soul is coming back!

V. Jesus' Faith in His Disciples—And In Us

Matt. 28:19-20.

This great Commission implies Jesus' supreme confidence in the eleven. They were commissioned to "teach all nations whatsoever I have commanded you." Their inspiration was the abiding presence of Christ with them. It was a sublime faith of Jesus in men who for the most part were ordinary, but the centuries have justified it.

Review the growth of Christianity: 120 at the Ascension; about 3000 more at Pentecost; the conversion of Constantine and his Edict of 313, proclaiming Christianity as the State religion; kept the light of learning and religion burning through the Dark Ages; showed its power of revival in the Reformation; spread into the Americas; spread into Asia and Africa; and is now a world religion. And marvellous to relate, it gained in the last century as many followers as in all the preceding centuries!

Jesus' faith in the Eleven is finely illustrated in a story of Gabriel's interview just after the Ascension. "Now that you have left the world, what Lord is your plan to spread your Gospel?" "I have intrusted the work to the Eleven," replied Jesus. "But if they should fail, what other plan have you, Lord?" inquired Gabriel. "I have no other plan," replied Jesus; "if they fail, all fails"; "but," he added, "they will not fail." They have not failed! Jesus' faith in them and their successors has been justified.

Books For Reading in Lent

The following books will be found very helpful for planning your Lenten Services—both in material for addresses and stimulus to personal devotion:

His Last Week, Hope Pub. Co.

A Christian Manifesto. Edwin Lewis, Abingdon (new).

The Minister's Annual for 1935, edited by Joseph M. Ramsey. Revell. \$2.00. It contains sermons for Ash Wednesday, the six Sundays in Lent and Good Friday.

Let Us Keep Lent, by G. E. Lenski. Harpers. \$1.00. Lenten Sermons by Representative Preachers, Edited by F. J. North. Doubleday, Doran & Co. \$2.00.

Lenten Sermons, by Rev. W. B. Greenway,

D.D., Pastor of Philadelphia's Largest Presbyterian Church. Shelley. \$1.50.

His Last Week, An Imaginary Narrative of Thomas, The Doubter, by J. W. G. Ward, D.D. Doubleday, Doran & Co. \$1.75.

Two Days Before, Simple Thoughts About Our Lord On The Cross, by Rev. "Dick" H. R. L. Sheppard. MacMillan. \$1.00.

Cameos From Calvary, by J. G. W. Ward, D.D. \$2.00.

SERMON OUTLINES

By ALBERT C. HOLT, Ph. D.

I. The Eyes of Jesus

Luke 6:20. "*And He lifted up His Eyes on His disciples.*"

1. Searching Eyes, "Under the fig tree, I saw thee."
2. Averted Eyes, "Whosoever looketh . . . to lust after her."
3. Lifted Eyes, "He lifted up His eyes unto heaven."
4. Tearful Eyes, "Jesus wept."

II. The Hands of Jesus

Luke 24:39. "*Behold My hands . . . that it is I myself.*"

1. Heavy Hands, "A fearful thing to fall into the hands of the Living God."
2. Blessing Hands, "And He put His hands on them and blessed them."
3. Pierced Hands, "Reach forth thy finger and behold my hands."
4. Holding Hands, "Jesus stretched forth His hand and caught him."

III. The Ears of Jesus

Psalms 34:15. "*His ears are open.*"

1. Open to Truth, "Hearing them and asking them questions."
2. Open to Distress, "This poor man cried unto the Lord."
3. Open to Penitence, "Today thou shalt be with me in Paradise."
4. Open to Prayer, "And I know that thou hearest Me."

IV. The Feet of Jesus

Rom. 10:15. "*How beautiful are the feet of them that . . . bring good tidings.*"

1. Tramping Feet, "Till His enemies be made His footstool."
2. Unwashed Feet, "Thou gavest Me no water for My feet."
3. Anointed Feet, "This woman hath anointed My feet with ointment."

4. Bleeding Feet, "Behold My hands and My feet."

V. The Mind of Jesus

I Cor. 2:16. "*But we have the mind of Christ.*"

His original thinking presents

1. A New Aspect of God, "Abba, Father."
2. A New View of Man, "Who is my brother?"
3. A new Code of Ethics, "Pray for them that despitefully use you."
4. A New Vision of the Beyond, "In My Father's house are many mansions."

VI. The Will of Jesus

I Thess. 4:3. "*For this is the Will of God.*"

1. Abstain, I Thess. 4:3.
2. Defraud Not, I Thess. 4:6.
3. Love One Another, I Thess. 4:9.
4. Be Grateful to God, I Thess. 5:18.

VII. The Voice of Jesus

John 10:4. "*And the sheep followed Him for they knew His Voice.*"

1. Voice of Warning, "Beware of covetousness—Take heed ye."
2. Voice of Commission, "Go forth, go heal, go tell, Freely ye have received, freely give."
3. Voice of Calvary, "Forgive them."
4. Voice of Invitation, "Whosoever will, let them come."

VIII. The Face of Jesus

II Cor. 4:6. "*. . . The Glory of God in the Face of Jesus Christ.*"

1. Determined Face, "He steadfastly set His face to go to Jerusalem."
2. Grieved Face, "Could ye not watch with me one hour?"
3. Humiliated Face, "And they smote Him on the head and did spit upon Him."
4. Shining Face, "And His face was as it were the sun."

X. The Heart of Jesus

John 3:16. "Hereby perceive we the love of God."

1. Love Lawful, I John 3:5.
2. Love Sacrificial, I John 3:16.
3. Love Personal, I John 3:22-24.
4. Love Immortal, I John 3:14.

X. The Garments of Jesus

Matt. 27:31. "... His own Raiment."

1. Swaddling Clothes of Accessibility.
2. Purple Robe of Kingship.
3. Seamless Robe of Completeness of the Cross.
4. White Robe of Victory and Consummation.

ILLUSTRATIONS

By WILLIAM J. HART, D. D.

When Dust Becomes Master.

Prov. 4:23. "Keep thy heart with all diligence; for out of it are the issues of life."

In telephoning, even a small grain of dust in the wrong place will interfere with the electric contacts of those delicate membranes which receive and transmit the sound waves of one's voice. The grain of dust becomes master of the situation—and it can easily make it impossible for you to talk with your friend in San Francisco or in London or for him to hear your familiar accents as he might. The whole mechanism of communion must be in good working order.—Dean Charles R. Brown in an address on "The Essential Method of Preaching."

Value of Prayer-pauses.

II Thess. 5:17. "Pray without ceasing."

Looking at life from the view-point of a physician, Richard C. Cabot, M. D., closes a chapter on "The Approach to Prayer," in his work, *What Men Live By*, with some suggestive remarks:

"There are many familiar acts which suggest the value of prayer-pauses in the zealous practice of our vocation. The locomotive engineer, peering about the vitals of his engine during a stop, has often reminded me of Sunday worship. The shopman who periodically closes shop and refuses customers, while he takes account of stock, knows better at the end of the pause where, on the whole, he is and what he should do next. The factory engineers knows that his machinery, like his help, needs to rest one day in seven."

Choked by Flowers.

Matt. 18:22. "And the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful."

Once, long ago, some flower-loving resident of Florida thought it would be a good idea to plant a Japanese water hyacinth in the canal in front of his home. It blossomed and thrived and spread—spread far beyond his knowledge or control.

That exotic bloom became a pest, and a menace to navigation. All over the State, streams became clogged with it, from shore to shore.

It has cost Florida millions of dollars to cut channels through the matted hyacinths; some streams had to be completely abandoned. Hope of exterminating the troublesome plant has been given up.

Thus pleasures and self-indulgences, that at first seemed trifling and innocent, have clogged up the channels of many a life. Be careful what you plant, and where!—W. T. Ellis.

Sacrificial Spirit of Christianity.

Eph. 5:25. "Even as Christ also loved the church, and gave himself for it."

Dr. William Lyon Phelps, of Yale University, was preaching in the Yale Chapel some months ago to a student group when he said this about church membership:

"The most fatal result from any line of action is no result. That is what is wrong with the church today. It ought to cost more to get into it, more to stay in it, and there ought to be more difference between church members and others. Every member, for example, should give more money to his church (where there are no dues) than he gives for membership in all his clubs put together. Then men and women who do the most for religion are not its advocates, but its witnesses. Religion is best expressed in lives."

—The Adult Bible Class Monthly.

The Purpose of the Church.

Eph. 5:24. "The church is subject unto Christ."

A so-called church may aim to fill more pews, raise more money, pay more salary, corral more members, show more shows, serve more cheap suppers, and get pastors from greater distances.

But the purpose of a Christian church is to do all the good it can—to its own constituents, to its own community, to its own country, and to its own wide, needy world.—The Rev. Ray Allen in *The Christian Advocate*.

The Heart of Peace.

Psa. 122:1. "I was glad when they said unto me, Let us go into the house of the Lord."

A scene in the Tokyo Episcopal School, Japan, is thus described in "Re-Thinking Missions":

"... Where the girls slip into chapel as individuals, no one counting them, with perfect freedom to stay away if they wish. As they come from the bustle of their school work, entering what is truly a chapel, noble music lifts them into another mood—no wonder no girl misses it! Such things are far above creed or controversy; they are the heart of peace in a day's activity, a little avenue to God. And all this is because two women, the present teachers, have built their own love of music and art into that chapel. That is what makes a school, that and nothing else—the quality and insight of the people who teach in it."

Consecration of the Cup.

I Cor. 11:25. "*This cup.*"

A poor Highland widow lived, many years ago, in a thatched cottage at the head of a Scottish glen. The home was very poor, but on a cupboard shelf was an old cracked cup. This was covered with a glass globe, as though it were an object of considerable value. That old cup had a distinctive history. Years before, on an autumn day, a carriage with a lady inside stopped at the door. The lady asked for a little water, and it was carried to her by the widow in this very cup. Astonishment seized the woman when she afterwards learned that the lady who had used the cup was Queen Victoria. The fact that the Queen's lips had touched the cup had consecrated it, and made it henceforth an object of priceless value to the poor widow.

The cup used by the Master at the Last Supper has become to all true disciples the symbol of his undying love and his matchless sacrifice. A look at the cup by the widow in the glen reminded her of Queen Victoria's visit; a glance at the cup used in the Communion service reminds us that the touch of Christ gave sanctity to the sacramental cup.

Why The Fishing-fleet Escaped.

Isa. 27:8. "*He stayeth his rough wind.*"

At a seaside resort, some years ago, there was a great land wind blowing, and it was just the time for the fishing fleet to come back. The wind was blowing with tremendous fury, and the little fishing boats tried again and again to make for the mouth of the harbour, but without success. A crowd of people was watching them in their efforts. Then an old sailor said: "It will be all right when the tide turns, and it will turn soon." The tide did turn, the land wind was overcome by an invisible force, and the hitherto defeated and blown-back vessels reached harbour safely.—*The Christian Herald*, London.

Carried With Her the Perfume of Violets.

John 12:3. "*The house was filled with the fragrance*" (Weymouth).

A lady in England was visiting in a country house, and all around the drawing-room there were vases of beautiful violets. Leaving, after being in the home for some time, she drove to the house of another friend. Entering the draw-

ing-room, her hostess greeted her with the exclamation, "Oh, what a perfume of violets you bring!"

The visitor had no violets with her, but she had been sitting in the room with the violets.

A Window Worth £70,000.

Mal. 3:10. "*The windows.*"

Some of the stained glass of Canterbury Cathedral is admitted to be the finest in all Europe. During the War it was stored down in the crypt behind a barricade of sandbags, for fear of damage by raiding aircraft. Now it is being replaced under the direction of Mr. S. Caldwell, but it will be a long, long job to complete the transformation. Already it has been in progress for fourteen years, and 1934 will go before it is ended. "Before we could remove it in the early days of the War," Mr. Caldwell stated to an interviewer, "we had to make tracings of every window, and number every piece, so that when the time came it could all be restored to its proper place. Some of it was so old and worn that it dropped from the leads, and we have had to remake the windows, being careful to preserve the old design in every detail. Much of the glass dates back to the twelfth century. There is some in the west window. It is magnificent glass, worth at least £100 a square foot, and as there are 700 square feet you see what that one window alone is worth in terms of money. But, of course, it is priceless, for it is irreplaceable." This particular window begins the story of mankind, in marvellously coloured pictures, from the Creation to the time of Christ; the story is continued and completed in other parts of the cathedral.—*The Christian Herald* (London), November, 1933.

Speak About Our Lord.

I John 4:14. "*And do testify that the Father sent the Son to be the Saviour of the world.*"

Some time ago an English clergyman, Canon Guy Rogers, advertised to broadcast from the famous London Church, St. Martin's in the Field, was asked by a leading layman what he was going to speak about. He replied that at the moment he had not quite decided. "Well," said his friend, "speak about our Lord. One so seldom hears sermons about Him. Speak about our Lord."

Mr. Rogers said he felt a certain thrill on hearing that request, and it decided his subject.—*The Christian Herald*.

Gold or God?

Job 31:24. "*If I have made gold my hope.*"

"Money buys everything." The speaker was one of the village wise men. The place was the village barber shop. The occasion was the departure of the village man of affairs, who had just been shaved. The implications were unmistakable.

The barber, who was old and stooped and devout, shook out his frayed apron, adjusted his iron-rimmed spectacles, smiled, nodded, and

said: "Yes, money buys everything. Money buys everything but three things—health, happiness, and heaven."

I was the small boy in the barber shop that play and I have not forgotten. After all money, money of itself alone, buys little. It has no intrinsic worth. It is only when men keep it in its place that it remains as an asset and not as a liability.—*Daniel A. Poling.*

Why the Boy Was Calm.

Matt. 6:32. "Your heavenly Father knoweth."

The Christian Herald (London) gives us this incident:

"A little boy was crossing the ocean with his father, who was captain of the ship, when they ran into a storm. The waves tossed the ship about like a cork, and everybody was stricken with fear. But the boy sat still, with his eye directed toward a certain spot; he sat there quite unperturbed as the ship was being dashed about by the waves. Someone asked him if he were not afraid and he answered:

"I have got my eye on that little window, and through that window I can see the bridge, and on that bridge is my father. My father is the captain of this ship, and he has taken it through many a storm."

"It may seem as though everything is tumbling round about us in the world today, but let us remember always that the Lord is on his throne."

Young Man's Prayer in Extremity.

Acts 7:60. "When he had said this, he fell asleep."

You hear that people turn to prayer in extremity. I heard once a desperately impressive instance of that, in which prayer was put to so sublime a use that it could only have been possible through a long and friendly acquaintance with the power of prayer outside extremity. A boy, eighteen, with everything to live for; brilliant, able, destined for magnificent things; suddenly struck down by an accident; he was going to die; and in the face of the consternation caused those around him at the thought of his going, he smiled a little, and began the prayer which is perhaps the homeliest yet the loveliest prayer of all to us: "Now I lay me down to sleep . . ."—*Quoted from Leslie Glenn in The Christian Herald.*

Youth at Prayer.

Luke 24:49. "Wait patiently . . . until you are clothed with power from on high" (Weymouth).

Leslie Glenn is thus quoted in The Christian Herald:

Not long ago I chanced to be in a town where there is a famous boys' school, and I stopped in to see its handsome new chapel. A faint thread of Guilman was coming from the organ loft. The morning was cloudy, and a violet light filled the church from windows in which there was much blue glass. I began to make out in the

thin gloom an assortment of boys scattered about through the stately Gothic pews. Some were quite young, not more than thirteen or so. Two or three were on their knees. Others were simply sitting quietly, their eyes wandering from time to time to the lovely altar with its dimly shimmering cross and its vases of ivory flowers. And I thought that, though these must be among the boys often scooped up in a sort of job lot by critical elders, here they were, on the contrary, with no one so far as they knew watching them, simply and quietly fortifying themselves through their own selected means of communion with some power outside themselves, for who knows what crises in their worldly affairs.

Where Honor Is Due.

When the steamer Ventura entered the Golden Gate bearing a load of passengers rescued from the Tahiti which foundered in the mid-Pacific recently, the town of San Francisco celebrated the event with whistles, shouts, the dropping of many flowers, the droning of airplane motors and all the other impedimenta that goes with an official welcome. But does the Ventura deserve all the honor?

When the Tahiti found itself in danger in the heavy sea and called for help the Norwegian freighter Penybryn was first to answer the call. It was reinforced later by the British warship Veronica. Transfer of passengers could have begun on the Penybryn's arrival, but when it was learned that the Ventura was on its way, it was decided that it would be better to wait, if possible, for that ship, since the freighter did not offer passenger accommodations and since waiting was possible as long as the two ships were at hand to render aid if necessary. It was better to wait than to transfer passengers to the freighter and then to the Ventura, since transfers are risky on high seas and the risk would thereby be doubled. So, as a matter of convenience and luxury, it was decided to wait, as long as the Tahiti's master deemed prudent for the Ventura.

Fifteen hours after the Penybryn hove in sight the Ventura arrived. Passengers were transferred and less than three hours later the Tahiti sank. During the last few hours residence on the Tahiti was extremely precarious. If the Penybryn had not been at hand the passengers could hardly have been restrained from taking to the lifeboats. The success is due largely to the fact that the officers retained the confidence of their passengers and there was no time when panic worked its havoc.

The Ventura made a gallant rescue. But the Penybryn had a share in it. It is fine that San Francisco pays tribute to the Ventura in the adopted New York style, but honor is also due the Penybryn, a lowly freighter.—*Lincoln (Neb.) State Journal.*

"He Being Dead Yet Speaketh."

A few days before his death Dr. Henry van Dyke addressed the following statement for the Committee on Spiritual Emphasis of the General Council. The Statement was a part of the

report of the Council to the General Assembly at Columbus. We may well ponder over these words of this international Christian leader, addressed particularly to the Presbyterian Church, U. S. A.

"We must turn to our divine Saviour Christ. Materialism, gross or refined, is certainly the besetting sin of this age, and to it we owe most of our troubles. Christ attacks the fundamental and harm-working heresy by calling attention to the inevitable fact of death, which strips us of all material possessions and leaves the soul naked. God says to the foolish man: 'This night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?' We cannot find or invent a better question than this to put to the souls of men today.

"The only lasting values are spiritual. If we lose these, we lose everything. There is no way of recouping that loss, even though a man should gain the whole world for a brief possession and lose his own soul at last. If the preacher no longer believes in the possibility of losing the soul, he is certainly not entitled to call himself a disciple of Christ. It was to save the human souls, great and small, that Jesus came into the world and gave himself as a divine sacrifice on the cross of Calvary.—*Exchange*.

What's in the Bible

"So you attend Sunday School regularly" said the minister to little Eve.

"Oh, yes sir."

"And you know your Bible?"

"Oh, yes sir."

"Could you tell me something that is in it?"

"I could tell you everything that's in it."

"Indeed!" and the minister smiled.

"Sister's young man's photo is in it," said Eve, promptly, "and mother's recipe for face

cream is in it, and a lock of my hair cut off when I was a baby is in it, and the ticket for dad's watch is in it."

Why Support Such Leadership?

The Roosevelt administration can point to one major three-fold accomplishment to date—the repeal of prohibition, the reenthronement of King Alcohol to curse the social, economic, moral and political life of America, and the conversion of 100,000 American girls into barmaids.

Our wet friends promise that the restored liquor traffic will be controlled. Evidently we are regarded as having very short memories. We painfully remember that the old liquor business never did obey any law for its regulation and we do not anticipate that its successor in 1935 will do any better. If a father found a rattlesnake in his yard, would he proceed to protect his children by regulating it? Most assuredly not! On the contrary, he would lose no time in chopping off the rattler's tail close up behind its head.

Alexander Left Fortune Valued at \$10,000,000

According to the Associated Press, The assassinated King Alexander left a fortune valued at nearly \$10,000,000, it was disclosed today.

The fortune consists of cash deposits in French, Swiss and British banks and an extensive property holding in Yugoslavia that increased enormously in volume in recent years.

Since King Alexander received more than \$1,000,000 a year for his salary and royal expenses—about fourteen times the salary received by President Roosevelt—he was able each month to put aside \$60,000 in Swiss francs.

CHRIST'S CRADLE and CHRIST'S CROSS

By ROBERT B. PATTISON

Of great people we ask, Where born? How die? The two most revered places in Christian world today are a cave in Bethlehem, and a hill at Jerusalem. Christ's humanity and divinity in each. The Cradle; the Cross!

The Cradle; Matthew's Gospel.

Jesus, Saviour. Matt. 1:21, "His name Jesus—He shall save."

In the early days of oil refinery, a blackish, sticky mass was thought to be utterly useless. A reward was offered for discovery of value in it. One day a chemist brought in a pure, white substance which now we call paraffine; one of the most useful by-products of crude oil. Christ can take the worst, act upon it, and bring forth a useful, worthy life.

A drunkard, reformed, forsook gambling, became a new creature in Christ Jesus. One of his former cronies invited him to drink. "No; I've quit drinking; and gambling also." "Well, so have many others; but they start again." "But I've signed the pledge; it's a promise." "Sure it is; but you can now promise yourself one good nip more!" "But I've been converted!" "Oh, that's different. If you have been converted, you've surely quit for good and all!"

"Though Christ in Bethlehem a thousand times be born, If He's not born in thee, thy soul is still forlorn; If thou wilt give thy heart a manger for the birth, Christ will again become a child upon the earth. Immeasurable in the highest, who but knows it? And yet a human heart can perfectly enclose it."—(Ancient Christian hymn).

His star. Matt. 2:2. "We have seen his star—and are come to worship."

In the Paris Observatory is a map of the heavens showing some 300,000,000 stars as visible through powerful telescopes. But "His star" unnamed as such, outshines them all in history, poetry, art, literature, spiritual shining. It ever leads wise men to the Wisest.

"Where is He that is born King?" The universal Christ. Our carols came from Palestine, the tree from Germany, the Santa Claus from Holland, the stocking from France, the greeting card and plum pudding from England, the turkey is America's contribution to Christmas. And the tender humaneness and holy joy came from above.

"In Christ there is no east nor west, In Him no south or north; But one great fellowship of love Throughout the whole wide earth." (Oxenham.)

•
Gifts. Matt. 2:11, "Gold, frankincense, and myrrh."

Gold, royalty; gift to Christ the King.

Frankincense, divinity; gift to Christ as God.

Myrrh, sorrow; gift to Christ Crucified.

"What can I give Him, poor as I am? If I were a shepherd, I'd give Him a lamb. If I were a wise-man, I'd do my part. What can I give Him? Give Him my heart!" (Rosetti.)

"Where are you going, wise men? We know not. And then the journey ends at a stable. What a disappointment! But it did not shake their faith. 'So I go on, not knowing!'" (From Henry Drummond's *Interleaved Bible*.)

•
Christ, Triumphant. Matt. 2:20, "They are dead who sought the young child's life."

Voltaire boasted that the efforts of those who opposed Christianity would cause the Bible to be a forgotten book within a century. Two centuries have passed and today the Bible is the best seller of all literature.

A canvass of colleges shows that religion is among the most popular topics and there is a decided devotion to the teachings of Jesus. Thousands confess themselves members of churches and there is not one Tom Paine Society left in any American college.

• The Cradle in Luke's Gospel.

Mary, the Mother of Jesus. Luke 1:30, "Mary, thou hast found favor with God."

Mary, the Mother. Luke 1:30, "Mary—favor with God."

John Watson (Ian MacLaren) was convinced by a Roman Catholic woman whom he had observed praying before an image of the Virgin. Her question to him was, "Do you never pray to Mary, the Mother God?" To which he replied that he found all that could be in Mary to be fully in Jesus, her Son. "Ah, yes, sir, I understand that; but you are a man, and do not know how much a woman needs a woman to pray to out of a woman's needs." To which Dr. Watson answered, "Forgive me. You are correct. Let no words of mine stand between your needs and your prayers to the Virgin!"

William Lyon Phelps: "The much discussed virgin birth need not afflict the average man. If Jesus is unique, it is not illogical to believe that his birth was unique; but if he was simply a good man, then the Christian religion, as a religion, loses its foundation. All other miracles are of minor importance in the presence of the supreme miracle of the Incarnation." (Article in *The Ladies Home Journal*.)

•
No admittance! Luke 2:7, "A manger—no room in the inn."

Mary, Queen of Scots, fearing her political and religious foes, sent word to Huntley to meet her at Aberdeen with one hundred soldiers. He came with fifteen hundred, and needed them for they found the gates of Gordon's Castle, at Inverness, closed against the Queen. It had to be forced open by strength of arms.

•
Humble discoverers. Luke 2:8, "Shepherds keeping watch."

There is a legend of an artist who longed to paint the face of Christ, but never was satisfied with his best efforts. One night, amidst a blaze of light, his drawings were transfused with beauty and a voice came, "I count nothing common that is done in love of Me!" So Moses and the burning bush, Elisha at his plow, David with the sheep, Peter, fishing.

•
Good tidings, to all. Luke 2:10, "Be not afraid—great joy—to all."

The most effectual deterrent of war during the Middle Ages was the Truce of God. From Saturday noon till Monday, no violence to be between any, and all who sought sanctuary at a wayside cross should be safe from harm. The idea spread through France, Italy, Germany, England, and Spain, and mitigated the sufferings of thousands in lands given over too much to petty warfare.

"There's a song in the air, There's a star in the sky, There's a mother's deep prayer, And a baby's low cry. And the stars rain their fire While the beautiful sing, For the manger of Bethlehem Cradles a King." (J. G. Holland.)

•
The Power of a Child. Luke 2:12, "A babe."

The Boston Transcript tells of a little lad of seven years, who prayed that all would like their presents at the Christmas season, "and I also asked Jesus to tell mother that I wished her a Merry Christmas up there."

•
The Heavenly Voice. Luke 2:14, "Glory to God—on earth peace."

Humanity! "The very word 'humanity' dates from the birth of Christ. There was no such idea and therefore no such term found among men before." (Max Muller.)

Johnathan Edwards said he read his newspaper (news-letter) to see how Christ's request in *The Lord's Prayer*, "thy will be done on earth" was being answered in New England.

•
Willing to die. "Luke 2:29, "Now lettest Thou Thy servant depart in peace."

John Eliot, early missionary to the American

Indians, at death, "Welcome joy! Lord, only let thy work among the Indians live after my decease! Come, Lord come!"

Compare Goethe, dying with the cry, "More light!" Alvarcon, Spanish author, listening to familiar bird, calmed for death as he exclaimed, "Ah, the nightingale!" Jesus, "Father, into Thy hand I commend my spirit!" John Wesley, dying, "The best of all is, God is with us."

The Mother's stricken heart. Luke 2:35, "Yea, a sword shall pierce through thine own soul."

Phillips Brook's mother, writing to another mother about her distress, seeing her boy no longer unreserved: "The affectionate son becomes reserved and silent. It is a startling change to the mother.—The period when the boy dies and the man is born; his individuality rises up while, I the mother, stood trembling, praying and waiting."

The son of Mary became the Son of Man, and "the sword" of the Crucifixion pierced Mary's breaking heart.

Anna, and Simeon. Luke 2:36, "A prophetess, gave thanks."

"Simeon's words (verse 28-32) were the swan-song of Judaism; but Anna's (verse 38) were the lark-song of Christianity." (Mark Guy Pearse.)

Christ, absent. Luke 2:44, "Supposing him to have been in the company."

Explorers, in Labrador, thought they took the right tributary of the river; error that cost the life of one later.

Airplane pilot's compass, supposed to be correct, caused loss of the plane, accident to navigator, 1932. So, the ship, wrecked by smugglers along the Cornish coast of England who lit "false light" on the shore.

God's work, natural for Christians. Luke 2:49, "I must be about my Father's business."

David Brainerd, missionary to Indians, "I cared not what hardships I went through so I could gain souls for Christ. Asleep, I dreamed of these things; awake, the first thing was this great work. All my desire was for the conversion of the heathen and all my hope was in God."

"The light run up at the masthead never has to stop in order to shine. A Christian ought to be like a firefly which always lightens most when on the wing." (Dr. Chas. Parkhurst.)

David Livingstone: "I am a missionary, heart and soul. Cannot a missionary with love for Christ go where the slave trade carries the trader? I shall open up a path to the interior or perish.—Anywhere, so long as it is forward!"

The mother's memory. Luke 2:51, "His mother kept all these sayings in her heart."

The hopefulness in the custom of some mothers who keep a careful record of the child's

first tooth, first word, first time to take a step, etc.

Norman Duncan, in "Dr. Luke of the Labrador," tells of the mother looking steadfastly at her son and asking him to repeat—"When I was a child my mother looked upon my heart and found it brave and sweet, willing for the day's work and harboring no shameful hope." Then she feared he would forget her words—"But I have never forgotten. I can never forget!"

Jesus, growth threefold. Luke 2:52, "Jesus increased."

Christ grew in mind (wisdom); in body (stature); in soul (favor with God; "strong in spirit, verse 40). "The youth with God in his heart." (Theodore Parker.)

Jesus knew His Scriptures. At least sixty-five times He quoted from the Old Testament (this excludes parallels). Out of the 39 books, Jesus quoted from 19; and we do not have all His sayings, so probably Jesus quoted from more than 19.

Imitation of Christ, in growth. A little child, being asked if he would not make a prayer of his own showed his perfect knowledge of true growth when he prayed, "Jesus, make me just what you were when you were six years old."

The Cradle, in John's Gospel.

Christ, "the beginning." John 1:1, "In the beginning was the Word—God."

The Gospel of John opens with Christ in the bosom of the Father; it closes with the sinner in the bosom of Christ.

The Incarnation. There was a custom in some of the old churches, on Christmas eve, to have two lights, typifying the human and the divine Nature of Christ, approach each other till their flames intermingled and one bright light was made clearly visible. So the God-man.

Christ, grace and truth. John 1:14, "The Word was made flesh—full of grace and truth."

Ghandi, to Dr. E. Stanley Jones, "The person who has done the most for India is one who never saw India, Jesus Christ.—You Christians should make more of Christ's chief teaching, for if you emphasize love, nothing can stand against you."

One of the most popular officers in the English navy was Lieut. de Lisle. His grace and kindness won him true devotion constantly. When a midshipman of sixteen years a furious storm swept away the mast. The captain, angrily demanded why de Lisle had not sent aloft a man to reef the sail. His reply was "A man's life is worth more than a mast!" The captain answered with a volley of oaths; but the next day he lined up the crew and said, "I was wrong yesterday; de Lisle was right; a mast is not worth a man's life!" The fine high spirit of the young officers won the captain's admiration for life.

The Cross, in Matthew's Gospel.

The Cross. Matt. 27:35, "And they crucified him." Rousseau, comparing the death of Socrates with that of Christ—If Socrates died like a philosopher, calmly drinking the hemlock, discoursing with friends who were honoring him, Jesus died like a God, forgiving his foes, dying in torture with love on his lips.

The Saviour, unsaved. Matt. 27:42, "He saved others; himself he cannot save."

One of the most alluring sights of London is the memorials in Postman's Park with inscriptions to humble heroes. One of the tablets reads, "Solomon Galaman, aged 11; died of injuries, Sept. 6, 1901, after saving his little brother from being run over. "Mother, I saved him; but I could not save myself."

Verestchagin, the Russian artist, whose ideal was to depict the horrors of war so as to arouse sentiment against its frightfulness used to make sketches amidst naval battles; he went down when the warship Petropavlousk sung (Japan-

ese-Russian War, 1905). Turner risked his life to see what a storm at sea at its worst could be by being lashed to a mast so as to witness wave fury in its fullest colors and power. Dr. Noguchi, Japanese medical expert in Africa to study yellow fever, died from that fever, a martyr and hero for the sake of mankind.

The Son of God. Matt. 27:54, "Truly this was the Son of God."

Gladstone, perhaps the foremost thinker of his day said, "All that I think, and hope and write and live for, is based upon the Divinity of Christ." Disraeli, a Jew, yet declared, "Has not Jesus conquered Europe and changed its name to Christendom?"

"If Jesus Christ is a man, And only a man, I say That of all mankind I will cleave to him, And to him will I cleave always. If Jesus Christ is God, And the only God, I swear will follow Him through heaven and hell, The earth and the sea and the air." (LeGallien.)

DRAMA and PAGEANTRY

WHY THE EASTER LILY IS WHITE

Easter Pageant With Pantomime Features

By FLORENCE L. MILLER and EMMA GARY WALLACE

This presentation was arranged and adapted from an Allegory written by Emma Gary Wallace and entitled "Why The Easter Lily Is White." It appeared originally in the Christian Herald of New York, and was reprinted in the Homiletic Review for March, 1929.

Previous to the actual beginning of the Pageant-Pantomime, appropriate instrumental music should be played softly for five or ten minutes, gradually fading away until it ceases upon signal as the first player makes her appearance.

Stage Setting

The stage setting same throughout the Pageant-Pantomime. Throne Chair elevated upon a low, fairly-roomy dais. Chair and dais are draped in pure white, not drawn tightly, but arranged in graceful folds.

See the Diagram Plan of Grouping, low hassock, covered white, for small attendants.

The Leader stands on the left, about midway between the last Princess on the Left and the footlights.

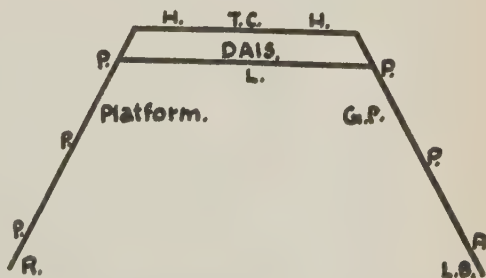
Back of the Throne Chair and forming a natural background of greenery with harmonizing colors, palms, ferns, branches of evergreens, and flowers are banked artistically. No curtain is needed during the entire service. All lights in

the auditorium are turned off and the platform illuminated with blue and rose-colored footlights.

Characters

Leader or Reader—The Reader stands at side, will not obscure players and be distinctly heard.

PLAN OF GROUPING



T.C. Throne Chair.
P. Princesses.
G.P. Green Princess.
R. Reader.
L. Lily.
L.B. Lily Bearer.
H. Hassock.

Wears robe, ankle length, of soft white, with a tunic of lavender held in place about the waist with a loose, golden or white girdle. For lavender tint mix small amount of pink and blue dye and dip a cheesecloth tunic. The girdle may be made of a heavy cotton cord gilded over with gold paint. (All costumes may, if the players wish be tinted by them—thin cheesecloth being used.)

The Reader holds a manuscript rolled upon two short, round, wooden rods after the manner of ancient times. The Reader should read clearly and distinctly, with suitable but not exaggerated emphasis. The interest of the audience will depend largely upon their being able to understand every word of explanation of the action and pantomime.

Queen—Young woman of dignified bearing and beauty, dressed in a filmy, flowing gown, either ankle length or short train, of soft pink color like the dawn, with two gauzy veils draped from the shoulders—one of azure blue and the other of softest pastel yellow. These are caught and loosely knotted behind.

The Queen wears her hair becomingly arranged, adorned with a golden crown, improvised readily with a fitted gold paper or pasteboard either covered with gold paper or gilded. The crown can be covered with gold paper or gilded. The crown can be given richness of appearance and jeweled effect by means of strings of pearl beads caught in place, and two or three good-sized, colored stones, such as are often seen in cheap brooches on Five and Ten Cent counters.

Two Attendants—Tiny girls in dainty, summery dresses, who carry baskets of rose petals, the real thing, or artificial petals cut from rose-pink tissue paper. They wear broad sashes of pink and blue respectively, and tied in generous bows in the back. Sashes may be of crepe paper, the bows being made separately and tacked to the sash.

Royal Princesses: Seven girls of as nearly the same size as possible, represent the seven colors of the rainbow. The color each Princess *dramatizes* is designated by the coronet-like wreath of flowers she wears upon her head, and long, graceful chain of paper flowers she carries festooned across her outstretched hands. Flowers in head-dress and floral chain should be of the same kind and color.

Lily Bearer: A child dressed all in white, even to shoes and stockings.

Why The Easter Lily Is White

(Reader walks lowly forward upon platform until she reaches a point to stand, and reads clearly and distinctly.)

Reader: One beautiful springtime in the long, long—long ago, the Rainbow Queen (cue) walked upon the earth.

(At the cue—the word “Queen,” the Queen enters from the Left, preceded by two small children who scatter rose petals before her as she walks about from flower to flower of the background, plainly pleased with their beauty. The Reader has paused for the Queen to register thoughtfulness and to touch the lovely blooms.)

Reader: (Speaks distinctly) The Queen, beautiful to behold and gracious in that beauty, is guided by her fairy-like child attendants who

finally lead her to the throne prepared for Her Majesty in this spot teeming with life and color.

(Reader pauses for children to conduct Queen first to one side of the dais, then the other, and finally to the foot of the step which she mounts. The Queen turns about and comes to a stand-still midway between the edge of the step and the chair. The children, still on the platform, stand reverently side by side, then curtsy and wait for her command.)

Queen: (Suitable gesture of both hands.) Go, my babes, and summon the seven Royal Princesses of my family to this court. I trust that you may find them all readily.

(Babes—pages—skip off lightly, one from each side of the platform. The Queen now sits in the Throne Chair.)

Reader: These maidens summoned by the tiny pages and lovely as the dawn, now come singing into the presence of the Queen with chains of rare and fragrant flowers streaming from their shapely hands.

(On the cue words “now come,” the maidens, three on a side, preceded by pages, enter gayly humming “When He Cometh, When He Cometh.” Positions indicated on the Diagram. The pages mount dais, sit upon hassocks. Sitting is a signal for the six Princesses accompanied by the Reader, to break into song, first and second verses of “Holy, Holy, Holy, Lord God Almighty.”)

Queen: (seated) Oh, Royal Princesses, I have called you that you may have the honor of rendering me a great service by assisting me in choosing the color for the lovely and most significant blossom of the whole year. It is to be known as the Easter Lily, and to be so perfect and exquisite and likewise so delicate and exotic in perfume, that it will gladden the hearts of those who behold it.

The Easter Lily is to be a perennial reminder that Christ is risen. When people look upon it in all its flawlessness, it must be so pure, so chaste, so rare and stately, and yet so indescribably simple, that every heart will be touched, and the sons of men will say, “From this moment on, I shall follow the Risen Lord, that I may be as like unto Him as I can, and that the mind which was in Christ Jesus may be as nearly as I can achieve, the mind which will be in me.”

(Glances fondly upon the six lovely maidens, clasps hands spontaneously.) Who will give me this priceless color which will always remain—the hue for this wonderful, peerless new flower? (Pauses after speech, looks expectantly from one to the other.)

(The Reader will now act as the voice of each Princess in turn, while the Princesses as their turn to speak comes, step to the foot of the dais with outstretched arms across which the flower chains are festooned. They follow closely the spoken words of the Reader, pantomiming what is being said by her. The Reader holds her place as originally taken. The Violet Princess steps forward and kneels before the Queen.)

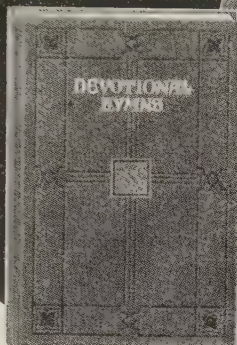
Reader: O Queen, let the Easter Flower be a clear, beautiful Violet like my own elusive tints! The violet tones of the twilight, the mystic violet of the mountains, the violet eyes of a young maiden, and the modest violets nestling by the side of the babbling brook, shall be no lovelier

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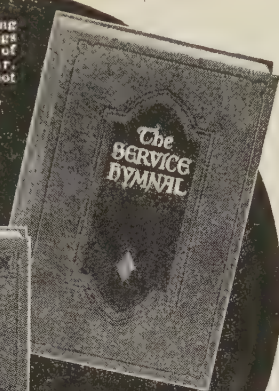
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than the Easter Lily. Please I pray thee, Queen of the Rainbow (*Reader smiles and the Violet Princess holds up her arms entreatingly*), let the color be as I have said. Then shall I and all my descendants forever be proud and happy because of what we have given.

(The Violet Princess makes a deep bow and rising, steps back into her place. The other Princesses look at each other with obvious disapproval, shaking their heads and holding up their chains of flowers. The Red Princess, however, steps out of line and in front of the Throne. In great excitement she curtsies several times, drops to her knees, and pantomimes her request as the Reader speaks for her.)

Reader: O, darling Queen Mother, what could possibly be more enduring than a gorgeous, velvety lily with splendid petals of Red—Red, the color of courage—yes, the color of the life-stream itself! I would entreat thee, O Queen of the Rainbow of the limitless universe, that the Easter Lily shall be a glowing Red, like the imperial ruby with its heart of fire which burns and will not be quenched. Consider a Red Lily. O Queen, I beg of thee. Red shall symbolize kindling fires in the hearts of mankind. Thus will the Easter Lily become the shining beacon of the years.

(Red pauses, drops to her knees, and lifts her clasped hands as if in prayer. Then she rises, takes her place again.)

Queen: *(With a troubled look on her fair face)* Has no one else a color to offer on the altar of the Eastertide?

(The Orange Princess runs forward, dropping on her knees and holding up her arms in entreaty.)

Reader: O Queen of Promise, I plead that you will hear me, the Orange Princess. I would choose to have the Easter Lily of the warm, bright tints of the sun-ripened, life-giving fruit of the orange tree. It is the color which God himself has painted upon so many of his creations. We find it in the treasures of the sunset, alongside of the flaming vermilion of daybreak. It is as if the Orange Lily would proclaim endlessly, "Behold, from everlasting to everlasting I am God!"

(The Orange Princess rises, steps back to her place humbly. The Queen leans forward with a slight frown upon her smooth forehead. Princess Yellow with a shrug of her shoulders, moves quickly to the platform.)

Reader: Prithee, Queen of God's Pledge, may I venture to speak. I would that the clear, translucent, ethereal color of the life-giving sun, the color of hope eternal, the yellow of the dandelion on the hillside, the gold in the hidden recesses of the earth, the symbol of treasure shall be the color of the Easter Lily. Then all who behold the incomparable blossom may remember that no earthly wealth can ever be measured alongside of the wealth of God's Great gift to man—His own Beloved Son in whom He was well pleased. I pray that this flower you would immortalize, shall have the stamp of the Yellow Princess upon it.

(Yellow stands a moment with bowed head, then finds her place again.)

Reader: Ah, listen, what do I hear? It is as if

a wandering zephyr whispers in the grass! (*Reader pauses and looks about.*) Yes, I am not mistaken, a sound softly mysterious approaches. At, it is the Green Princess who has also come in answer to the summons of the Rainbow Queen. Now the seven Princesses are with us.

(The Green Princess advances. She is dressed in skirt of white, shorter than those of her sisters. From her waist down is a girdle of long strands of green, grass-like threads. She is wrapped in a floating veil of green and silver, and about her head are feathery leaves of green. Across her arms is a woven chain of green. This may be the paper streamers or chains sometimes used for decorative purposes. The Green Princess looks at her sisters and moves slowly forward, standing in front of the Throne Chair.)

Reader: O Rainbow Queen, I would present to you the lovely Green Princess who was abroad in the land when her sisters came. She knows not as yet that you desire her to assist in selecting the color which shall always be that of the Easter Lily and which shall speak forever of the Resurrection and the Life.

(The Green Princess tosses her green streamer around her neck, and in either hand picks up a number of strands from her skirt, holding them aloft.)

Reader: The Green Princess says to you, O Queen Mother, that she would wish you to select the color of Nature's verdure itself. It is like unto that of a happy brook running over a pebbly bed. Green speaks to you an epic of joy. It rests the eyes and it gladdens the heart. Where the green of the grass shows upon the good brown earth, mankind may live richly indeed. The Green Princess desires a Green Lily, like unto the lovely spring garment which Nature chooses for her own. Let this perfect Lily be the soft, tender green of budding trees, the green of nestling ferns, and lush grasses. O Queen—the color with which the Master Artist Himself is most lavish! Let all people remember that the Spirit of Easter can bring spring into the heart at all times of year. Let the world know from this time on, that the Green Lily is the symbol of rebirth.

(The Green Princess sits on the step of the dais at one side, pulls threads of grass from her garland and from her skirt, and tosses them about with laughter upon her face. The Queen clasps and unclasps her hands nervously, clearly troubled. The Blue Princess glides out of her place and drops upon one knee in front of the Queen.)

Reader: Queen of the Great Bow of the Heavens, the sixth Royal Princess wishes to be heard. She entreats of thee that you favor the color of the azure sky when the air is pure and clean, and the hearts of men are happy. A Blue Lily, O Queen, like unto the color of the glorious turquoise or the incredibly lovely hue of a baby's eyes—Blue like heaven itself!

(Holds out her hands in supplication and steps back, while the Indigo Princess takes her place to be heard.)

Reader: The Indigo Princess is modest. She has waited to be heard—the seventh to speak, and seven is the symbol of the perfect number.

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What could be more marvelous than a clear, rich Indigo Lily, stressing to all that gaze upon it that loyalty without which no one carries on very far or achieves very much. Time is long, O Queen, and tests and trials come as the days and years wheel past. The Indigo Lily of Easter would ever sing of steadfastness until Life's little earthly day is done and we fare forth into the eternity of the Great Beyond.

(The Indigo Princess bows humbly, reverently, and steps aside, slowly taking her place. The Queen stands up and paces anxiously back and forth on the dais. Pages come to a standing position, also attendants, even if tiny, do not sit when the Queen stands. The seven Royal Princesses register nervousness and concern and several of them whisper and nod together.)

Queen: *(Stands in the middle of the dais in front of the Throne Chair. Speaks slowly.)* Ah my children, you grieve me to the very depths of my soul! You would all paint the Lily like unto yourselves! You would forget the great sisterhood and brotherhood of humanity itself and each immortalize herself! Is that the spirit of the sacrifice of the Eastertide? Is it the spirit of the One who gave His all and laid down His life upon that first Easter of long ago?

No, a thousand times no! The theme of the heavenly music of the echoing anthem "I am the Resurrection and the Life" is that of divine unselfishness. Oh, my children, my children, that I should have lived to see this day when each should hug to her breast the desire to be first at all cost!

(The Queen sits bowed in sorrow and disappointment. The small pages remain standing. The Princesses look in startled manner at each other. Then they all crowd forward extending their arms and flowers toward her, hanging their heads in shame.)

Reader: O Rainbow Queen of the Spectrum, thy daughters, the Royal Princesses, are in tears of repentance. Their speech was indeed thoughtless and ill-considered. Glistening drops overflow their eyes and roll down their fair cheeks. For naught in the world, would they grieve you, and I wot not that each is already eager to withdraw her petition.

(The Queen looks from one to the other. The Violet Princess steps ahead of the rest with a low curtsy.)

Princess Violet: *(Cries out in anguish)* O beloved Queen, forgive me I beseech thee. I realized not the extent of my boldness and egotism and selfishness. Please take instead of the Violet hue I had urged, the colors of my six sisters, and blend them into one divine tint which shall be worthy of the Easter Lily and all for which it stands.

(Princess Violet casts herself down on the step opposite the position formerly taken by the Green Princess. Her position is one of abasement. The other six Princesses throw up their hands and crowd still nearer to the dais. The Reader advances toward the Queen to the right.)

(The Queen rises and steps toward the Violet Princess. The Reader speaks some-thing to the six Princesses.)

Princesses entwine their arms or throw them about each other's shoulders.)

Six Princesses: *(Chorus together)* No, no! don't leave out our sister, the sweet Violet Princess, we beg of thee! "Leave me out"—"Leave me out"—"Leave me out!" *(Repeated until the singer has all spoken in the same strain.)*

Red Princess: I am the one who deserves the punishment of being omitted.

Green Princess: No, no, I implore that it was I who tried to claim all!

Princess Yellow and Princess Orange: *(Speaking together)* Leave me out! Leave me out! We do not deserve to have the Easter Lily of our hue!

Blue Princess: O I am ashamed and sorry. Forgive me! Forgive us all!

Indigo Princess: O Queen, forget if thou canst, the manner in which I spoke. Let it be as you say. Your wish shall be ours!

(By this time the seven Princesses, some kneeling and some standing, are about the foot of the dais. Artistic grouping is here desirable. Those in the center standing.)

Queen: *(Rises, lifts her hands, and approaches the front of the dais)* O my children, you have made me very happy. It shall be even as your urge. The seven colors of the seven Royal Princesses shall be blended into a luminous symbol of purity and modesty and virtue *(The Queen holds up her hands and looks heavenward.)* This, as I have said, shall be the dress of the Easter Lily for all time. I proclaim it abroad in this fair land.

(The Queen lowers her hands and extends them as if in benediction over the seven grouped in front of her. They step back into their places.)

(Upon the cue words "for all time," the Lily Bearer enters from the Right, bearing a beautiful Lily, many blossoms of purest white. Lily Bearer goes forward to the foot of the dais, kneels on the platform, places the Easter Lily on floor of dais, in front of the Queen, then rises, turns, and takes her place opposite the Reader.)

Reader: Behold, all who have eyes to see—the Easter Lily in all its chastity, gleaming in pearly loveliness—a Lily white like unto living alabaster. It is and ever shall be a stainless, unblemished, vestal virgin among the flowers of earth.

(Upon the cue word "flowers," the seven Princesses and the Lily Bearer kneel where they have stood, and with clasped hands and closed eyes, face heavenward.)

(Queen drops hands to sides, remains standing, head bowed. From behind the screen unseen singers lift their voices softly in "Christ The Lord Is Risen," "Lift Your Glad Voices," or other music of Easter spirit. The music swells and then dies away. Only one or two stanzas.)

(The Queen steps from dais upon platform. The Lily Bearer turns and precedes the Queen, followed by two small pages, walking abreast.)

(The seven Princesses fall into line, two by two—the Green Princess bringing up the rear, either humming, accompanied softly by instrumental music, or singing, "Just as I am without one plea." Continue singing until voices die

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27 Supply yourself with lists of books that will uphold the Old Faith and the Old Book. The demands of the 1935 Lenten Season dictate the possession of the best books you can secure.

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28 Highly desirable plays and pageants for the Easter Sunday observance may be secured for the Sunday School, the Young People's Department, or regular services. General publishers, as well as denominational houses will be glad to fill your requests for information.

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31 Have facts at hand regarding the cost and usability of slides and films for teaching the children and young people, yes, and those not so young. It is a known fact that it is easier to teach through the eye than the ear.

FIRE INSURANCE FOR YOUR CHURCH

32 13 Church Buildings were reported to us as "Burned" in the month of January, 1935. Some were burned but not reported. Some of those burned were covered by Insurance. What of those not covered by Insurance? Are you taking this chance?

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39 Associated with the idea of the Church Building for generations past. The Church Bell is the accepted call to prayer, and Organ and Tower Chimes are one of the Church's most acceptable possessions. Do you know the cost and comparative features of Bells, Organ and Tower Chimes, so that an opportunity for acquiring them may not be lost?

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Remarks

away. *The Lily is left as the center of attraction. If possible, a spotlight is turned upon it.*)

Reader: And the Easter Lily in all its beauty, is and shall always be, our annual reminder that Christ is risen. People look upon it reverently—

it is so pure, so chaste, so stately, and yet so simple, that every heart is touched and the sons of men murmur tenderly, "From this moment on, I shall follow the Risen Lord!" (*Reader walks slowly off stage.*)

CHURCH NIGHT

By SHIRLEY SWETNAM STILL

I. HEIRS

Bible readings: 1. Rom. 8:16-17. 2. Gal. 4:7.

A prayer that we may appreciate our everyday riches.

Song, "Beulah Land."

Talk: Riches to which everybody, saint or sinner, is heir: 1. Sunshine and rain, 2. A beautiful world, 3. A dear native-land, 4. Tender memories.

Song, "Is My Name Written There?"

Open forum conducted by a young person, using such questions as the ones below:

1. To what special blessings is the child of God heir?

2. How do we come into our Christian inheritance?

3. What attitudes is it possible to take toward an inheritance?

4. What obligations are laid upon us as heirs of God?

Song, "Jesus Paid It All."

Reading, "Rich or Poor?" by Harry Lee.

My Master was so very poor
A manger was his cradling-place;
So very rich my Master was
Kings came from far to gain his grace.

My Master was so very poor,
And with the poor he broke the bread,
So very rich my Master was
That multitudes by him were fed.

My Master was so very poor
They nailed him naked to a cross;
So very rich my Master was
He gave his all and knew no loss.

Special song, "I Am Satisfied with Jesus."

Song, "I'm a Child of the King."

Benediction.

Recessional, "My Jesus, I Love Thee."

II. THINGS WE SHOULD LEAVE FOR CHRIST

Song, "Take My Life and Let It Be."

Stories of people who left something for Jesus, told (not read as Scripture lessons) by four Intermediates.

1. Luke 5:27, 28, 2. Mark 1:16-18, 3. Matt. 4:21, 22, 4. Paul. Phil. 3:4-7.

Song, "Ye Must Be Born Again."

Bible reading, Matt. 8:19-22.

Prayer, closed by prayer-song, "Something for Thee."

Talk: Jesus Expects Us to Leave Worldly Pleasures for Him.

Song, "Jesus Calls Us."

Talk: Jesus Expects Us to Leave Sin for Him.

Song, "All to Jesus I Surrender."

Talk: Jesus Expects Us to Put His Kingdom First in Our Lives.

Song, "Give of Your Best to the Master."

Distribution of pledge-cards for a "sacrifice offering" for some designated cause. A definite time not more than two weeks ahead, should be announced for receiving this offering.

Song, "I Gave My Life for Thee."

Collection of signed cards.

Benediction.

Recessional, "Coronation."

III. BIBLE MOUNTAINS

The electric lighting for this service is easily arranged in large places. Where limited equipment is available a multiple-socket is suggested, with different-colored bulbs as described in the program-outline, arranged so that by pulling strings corresponding to the colors of the lights to be used, we gain the desired effect. Where the lights are just overhead the manipulator of the light-effects should sit just beneath the multiple-socket in order to do his work.

The program should be mimeographed and followed without announcement.

When the meeting begins, the light is very dim.

Song, "Dwelling in Beulah Land."

Bible reading, Mt. Ararat: Gen. 8:3-5; and Gen. 9:8-16.

During this reading two children holding a frame on which a "rain-bow" of strips of crepe paper in order is fastened will stand before the group.

Song, "God Sends the Rainbow."

Bible reading, Mt. Sinai, Ex. 19:10-12 and Ex. 20:1-18.

During this reading the lights are a fiery red. A prayer.

Bible reading, Mt. Nebo: Deut. 34:1-6.

During this reading the lights become very dim again.

Song, "Guide Me, O Thou Great Jehovah."

Bible reading, the mount of transfiguration, Matt. 17:1-5.

Use a bright-blue light for this reading.

Song, "Coronation."

Bible reading, Mt. Calvary: Luke 23:33-38.

Use the deep-red light again here.

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Are you planning to purchase any equipment
for your church

?

You will want information from various manufacturers about the purchases you plan to make, before you make your selection.

You can secure the names of manufacturers, or catalogues and circulars describing the products or articles you want, by filling in the blank printed here for your convenience. The service is free.

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The seating capacity will be The cost will be \$.....

We plan to remodel our building, beginning.....

We want information on the items checked to aid us in our selection of service, materials and equipment.

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Song, "Jesus, Keep Me Near the Cross."

Bible reading, The mount of ascension, Matt. 28:16-20, and Luke 24:51-53.

For this reading use the blue light again.

Song, "Christ Returneth."

Bible reading, Mt. Zion, Rev. 14:1-5.

Use a lovely golden light for this reading, and until the close of the service. After the benediction, use the dim light again for the time of the recessional.

Song, "O City of the Jasper Walls," (by a quartette) or "The Unclouded Day," or the "Glory Song" by the congregation.

Benediction.

Recessional, "Higher Ground."

IV. PERILS OF PROGRESS

Song, "Onward, Christian Soldiers."

Message: The Law of Progress: 1. Progress is natural, 2. Progress is the process of overcoming difficulties, 3. Every land and every indi-

vidual is either making progress or moving backward.

Song, "Loyalty to Christ."

Bible reading, Eph. 2:19-22.

Song, "Sweeter as the Years Go By."

Prayer.

Song, "More Love to Thee, O Christ."

Message, Perils of Progress:

I. Perils of national progress: 1. National egoism, 2. Selfishness, 3. Disregard of the Builder of Nations.

II. Perils of Individual progress: 1. Financial, a. An over-confidence in money, b. Too much time and attention given to temporal things, c. Neglect to realize that we are but stewards.

2. Spiritual, a. Belief in our own righteousness, b. Inclination to rule others, c. Failure to do our best at small tasks.

Song, "Let Him Have His Way with Thee."

Prayer of consecration.

Benediction.

Recessional, "Have You Counted the Cost?"

BOOK REVIEWS

By I. J. SWANSON, D. D.

THE CHRISTIAN FACT AND MODERN DOUBT.

George A. Buttrick, Pastor, The Madison Avenue Presbyterian Church, New York City. Scribners. 311 pp. \$2.50.

This is a preeminently helpful book for open-minded persons. It does not beg the question, nor does it evade the strongest arguments of modern agnosticism. The author says, "I have tried to trace the rivers (of doubt) back to their source, and have contended that the baleful springs rise, not only or even mainly in the mind, but in our contemporary practice with its mass production and materialism, its wars and lonesomeness, its poverty and fratricidal indifference." He gives full credit to any truth of science and psychology. "But," he adds, "I would staunchly hold that the essential faith of Christ is more valid for the mind, more enkindling for the heart, and more heroically challenging for the will than our current agnosticism." Some of our modern science, especially the new psychology, breeds doubt. The World War left a dreadful legacy of misgiving and doubt, and even an atheistic way of living: but deeper than doubt is faith, he maintains. The Christian explanation of life shows, he holds, both its meaning and value, and makes certain the reality of God. Unlike Mr. Lippmann who says in his Preface to *Morals*, "For the purposes of religion he (God) is no God at all; his universe remains stonily unaware of man," Dr. Buttrick quotes Hugh Redmond's testimony of the reality of God, of "communion with God established in prayer." And the author adds "it is the essence of our Christian faith that 'the Beyond that is within' has come alive in Jesus Christ." This book reveals the author's wide and discriminating reading; and his convictions, based upon searching examination of evidence and his personal experience of God. The book is fascinating reading. It makes its case. It is brilliantly written. The chapter headings are: Life—and the doubter, Doubts in the modern mind, The practical roots of doubt, Is God real? God—and the tragic sense of life, The finality of Jesus, The authority of the Bible, The validity of prayer, The Cross—and today, and Life beyond life. There are over twelve pages of notes, mainly references to books.

MODERN MAN'S WORSHIP, A SEARCH FOR REALITY IN RELIGION.

Bernard Eugene Meland, Prof. of Religion and Philosophy, Central College, Fayette, Mo. Harpers. 317 pp. \$2.50.

An illuminating description of the growing interest in the development of formal worship and the experimentation in liturgical forms, both in America and Europe. He gives also his own conclusions, after wide study of the values and art of worship in many churches, both in the United States and in Europe. He treats the philosophy of worship, describes architecture of church buildings, and the types of ritualistic services. He includes pictures of five American modern church buildings. These show a decided trend to Gothic types of architecture. He describes various orders of service, one of the most impressive being that of Rudolf Otto, which puts the sermon near the beginning of the service and climaxes with a Sacrament of Silence. "It is to be that supreme moment in the service when the 'Wholly Other' shall invade the presence of the worshippers, bringing them the experience of mystery, awe, and beatitude." Dr. Meland affirms his belief that if man is to fulfill his greatest possibilities, he must be more than moral; "he must become good in the profoundly aesthetic and religious sense." In Part One of this book, the author describes the recovery of worship in America, new trends in liturgy among German Protestants, Rudolf Otto and the new church worship in Germany, Friedrich Heiler and the Lutheran High Church movement, Contemporary religious movements in France, and religious awakenings in modern Catholicism; in Part Two, Toward Reality; and in Part Three, Reality in life. An able book. It will help ministers to create a deeper and more vivid sense of the presence of God in church services.

IF A MAN DIE.

W. Cosby Bell, with a Foreword by W. Russell Bowie. Scribners. 199 pp. \$1.75.

Dr. Bell was for over twenty years a professor in Virginia Episcopal Theological Seminary. He was greatly beloved and admired by his students. Dr.

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Bowie speaks enthusiastically about his high qualities as a man and his ability as a teacher. Dr. Bell had kept the manuscript of his lectures on immortality, but had not prepared it for publication. He was suddenly stricken with a heart attack, and died soon thereafter, but not before he had affirmed once again his confident belief in the life hereafter. From what Dr. Bowie tells of Dr. Bell, he was a rare teacher and a high type of a Christian gentleman. This book deals in a popular way with life here and hereafter; but back of its popular style is the deep thinking of a keen and able scholar. It will communicate to the thoughtful Christian reader a happy conviction of the continuity, the value, and the variety and intensity of the life beyond. The chapter headings are: The reasonableness of faith in immortality, The Christian view of death, Immortality means personal life, The setting of the future life, Life beyond death—some elements, and Final issues.

CHRIST AND EVOLUTION. THE DOCTRINE OF REDEMPTION IN THE LIGHT OF MODERN KNOWLEDGE.

George A. Barton, Ph.D., Prof. Emeritus of Semitic Languages and the History of Religion, in the University of Pennsylvania. University of Pennsylvania Press. 166 pp. \$2.00.

The author has been a minister for fifty-five years. He tells us that when he began his ministry, he was an Arminian in theology and a good deal of a "Fundamentalist." This book shows that he has wandered far from his early convictions. His main attention is given in the present book to the topic of the subtitle. He treats of the "Fall" from the point of view of evolution, and reaches the conclusion that there was no "fall" at all, but a development of man under the influence of moral and spiritual ideals. As to Jesus, Dr. Barton says that he enunciated the ethical principles fundamental for the building of an ideal character and an ideal society and so simply put that a child can understand them, but so absolute that they are valid for all time; there is something new in his ethical teaching; he lived the ethics he taught; and, the ethical insight and perfection of Jesus is at once the proof of the incarnation and the explanation of its possibility. However, miracles, the Virgin Birth, and the Resurrection are not accepted by Dr. Barton. He holds that the process of salvation is social and will take million of years for accomplishment. He presents his views with great ability and in a fine spirit. We suspect that his point of view will not be endorsed by many, if any, of Expositor readers.

JESUS AND THE LIBERAL MIND.

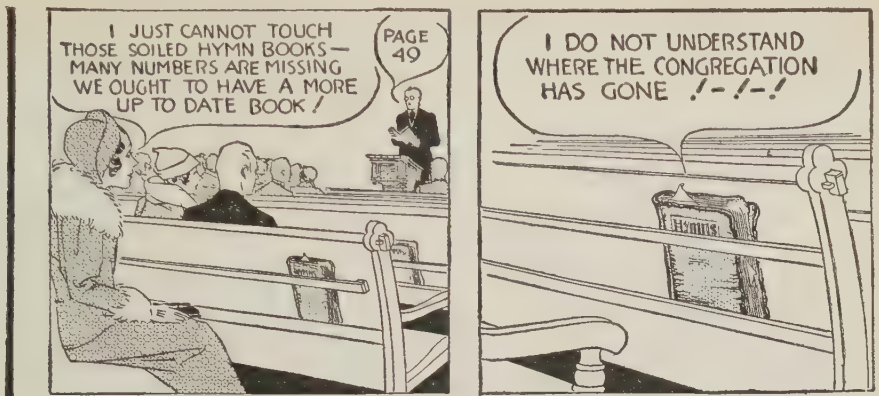
Edwin McNeill Poteat, Jr., D.D., Minister of the Pule Memorial Baptist Church, Raleigh, N. C. Judson Press. 237 pp. \$1.00.

Dr. Poteat is one of the distinguished young Baptist ministers in this country. He was a missionary for nine years in Kaifeng, China, and for three years a member of the faculty of the University of Shanghai. He is a popular preacher to college students as well as to the general public. The sermons in this volume reveal that the author is well read, a keen thinker, and an able expounder of the messages of Jesus. While these sermons come from a "liberal mind," they deal with the essentials of Jesus' message. They are striking and vital. The eleven themes are: Jesus and the liberal mind. In defense of a sceptic, Vandalism or faith? The men of Gadara, The clothes of Christ, Tents of Moses and Elijah, Gilt-edge securities, Drugged wine, Wild beasts and angels, Was Jesus a madman? Greater than Runnime; and an address, entitled, Baptists For Such A Time As This, delivered at the Northern Baptist Convention, Rochester, N. Y., May 1934.

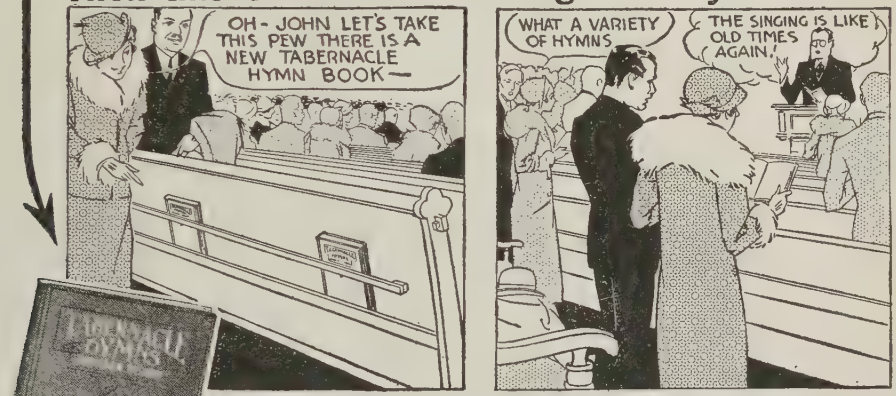
LAUGH AND LOVE AND LIFT.

Stephen Sewall Estey, Ph.D., for twenty-five years Pastor of the First Presbyterian Church, Topeka, Kansas. Introduction by Charles M. Sheldon, D.D. Revell. 127 pp. \$1.25.

Dr. Sheldon characterizes this book as "in many ways, the most timely word that could be spoken for this time in which anxious and fearful humans live. Its wisdom and living encouragement will appeal to every human being." These addresses do have insight into the moods of a multitude of sorely



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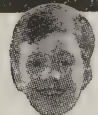


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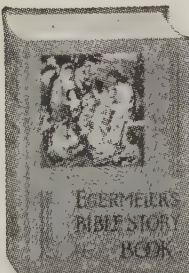


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MODERN RELIGIOUS CULTS AND SOCIETY, A SOCIOLOGICAL INTERPRETATION OF A MODERN RELIGIOUS PHENOMENON.

Louis Richard Binder, Ph.D. Richard Badger, The Gorham Press, Boston. 213 pp. (Price not stated.)

A valuable study of modern cults and "isms" affecting both the social and religious life of today. Dr. Binder finds that these cults do exercise some wholesome religious and physical influences, but, on the whole, he maintains that their teaching does not increase the effectiveness of creative religious energy as a social dynamic. In support of these conclusions, he affirms, and proves, that these cults as religious abnormalities involve an expenditure of socio-religious energy which is unproductive of an adequate return in social values; they cause maladjustment in the social process; they are deficient in social responsibility; and they augment or intensify the forces which militate against Christian unity and undermine Christianity as the super-socializing, spiritual dynamic. He analyzes such cults, showing what he considers their good and bad points, are namely Buchmanism, Christian Science, Dowleism, Four Square Gospel, Free love groups, Holy Rollers, House of David, Latter Day Saints, Mormonism, Mennonites, Pentecostal Sects, Russellism, Jehovah's Witnesses, Shakers, Unity, Spiritualists, Oriental cults in America, etc. This is a book which every minister should read, since some of these sects are found, probably, in his own community.

FRIENDS OF GOD, PRACTICAL MYSTICS OF THE FOURTEENTH CENTURY.

Anna Groh Seesholtz. Columbia University Press. 247 pp. \$2.50.

Dr. McGiffert counselled the author when she took up this study, and later Prof. Rufus M. Jones helped her to understand the philosophy and practical work of these mystics. The author, herself, has done a valuable piece of research regarding these "Friends of God." She is an enthusiast as well as an authority on the subject. "I found profound satisfaction," she says, "in hours of study of the Friends of God as individuals who achieved in their day, which was as chaotic as ours, a great measure of integration of self and a sense of direction and joy in life. Then, too, the fellowship of the Friends of God, based on the idea of the friendliness of God and His universe even in a catastrophic century, was worth careful study. Their temperate combination of this-worldliness and other-worldliness, their alternation between the contemplative and active life, and especially their practicing religion in service to their fellowmen, fascinated me." She has written a valuable book on certain Friends of God—Meister Eckhart, Tauler, Suso, and Ruysbroeck. "The Great Friend of God of the Oberland," and Rulman Merswin, Merchant. It is a noble company. They left an abiding influence upon the life of the church in their day and in ours, in the type of their devotional life, combined with effective service to their fellowmen. Reading this book will be found a spiritual tonic.

FAITH OR FEAR IN CHILD TRAINING.

Margaret W. Eggleston, Round Table Press. 191 pp. \$2.00.

The author is recognized as a specialist in religious education. In this book she deals—and with much practical wisdom—with the problems of mothers in child training; and of course, she advises faith and not fear in such training. She offers sound counsel on developing self-control; teasing, criticizing, quarreling, fighting; the untruths that children tell; discipline, reward and punishment; the child and his

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THE PATH OF PROTESTANTISM.

Julius F. Seebach. Round Table Press. 243 pp. \$2.00.

The author is the minister of the Lutheran Memorial Church in Philadelphia, and head of the department of history of the Lutheran School of Christian Education. This book will serve as a guide to the main road and the by-paths of Protestantism. It shows clearly that Protestantism is more than a protest against Roman Catholicism; and is more than a Reformation movement: it is to a large extent a return to the primitive teaching of the Church. Incidentally, Dr. Seebach shows that Protestantism is not "passing," as Newman Smyth once affirmed. To all who wish to learn not only the main developments of Protestantism, both in church organization and belief, and also of the small sects and cults which have sprung from it, this book will be found authoritative. Of these latter, the author describes and evaluates such groups as Plymouth Brethren, Christian Science, Unity, Jehovah's Witnesses, New Thought, Unity, Spiritualism, etc., etc. This book is very readable as well as authoritative.

CATHOLICS, JEWS AND PROTESTANTS, A STUDY OF RELATIONSHIPS IN THE UNITED STATES AND CANADA.

Claris Edwin Silcox and Galen M. Fisher, under the auspices of the Institute of Social and Religious Research. Harpers 369 pp. \$2.50.

Mr. Silcox, who won distinction by his *Church Union in Canada*, now adds to his reputation by this fair-minded and discriminating volume. It is a searching enquiry into the antagonisms which divide these three religious groups and the great beliefs, as well, that they hold in common. The co-authors of this book give illuminating answers to such questions as: What is the historical background of religious conflict in the United States and Canada? Why is tolerance increasingly necessary today? How much religious discrimination exists in American social life, in college clubs and fraternities? What is the status of the Jewish and the Catholic teachers in the public schools? What is the extent of intermarriage between Catholics, Jews, and Protestants? Has it proven generally successful? What are the statistics with regard to conversion from one creed to another? How much proselytization is actually attempted by the Catholics? Are the Jews really in international conspiracy to dominate business? What is the general attitude of American Gentiles toward Nazi anti-Semitism? What accounts for the Jewish domination of American music and drama?

SADHU SUNDAR SINGH, A PERSONAL MEMOIR.

C. F. Andrews. Harpers. 205 pp. \$2.00.

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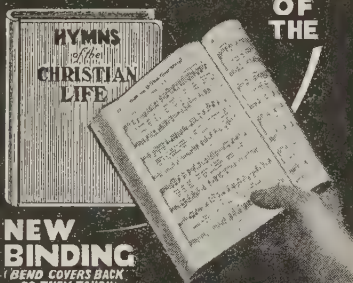
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(Continued from Page 153)

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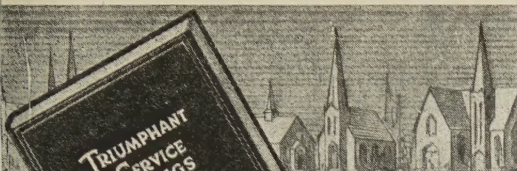
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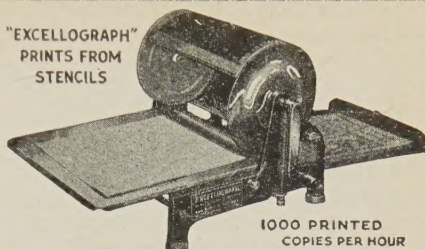
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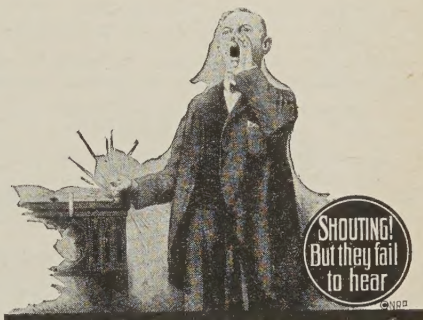
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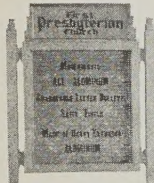
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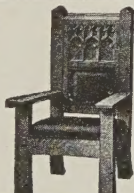
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